

Garden of Gethsemane

THE MEDITERRANEAN AND ITS BORDERLANDS

BY

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THE IONIAN ISLES.

The isles of Greece, the isles of Greece!
Where burning Sappho loved and sung,

Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung!
Eternal summer gilds them yet;
But all except their sun is set.

Thus opens Lord Byron's *Song of the Greek Poet.* It was one of the products of his patriotic missionary work, which inspired the great powers of Europe to come to the rescue of the people of Greece, oppressed by centuries of Turkish misrule, and found the modern Kingdom of Hellas in 1830. Eastward from southern Italy and Sicily is the ancient Ionian Sea, across which the tourist sails, seeking the classic shores of Greece. The long Balkan peninsula stretches southward, having Hellas at its end. To this kingdom the Ionian Isles, after a brief period of British control under a protectorate, were added in November, 1863. The Albanian shore, with its noble mountain range, is the western verge of the peninsula, and across the brilliant blue waters from Brindisi or Catania the steamer rapidly speeds toward the attractive hills of Corfu, seen hugging the Albanian coast and mountains so closely that it spreads in front almost like a shield upon the sea. This famed island is a charming oriental Madeira, its pleasant pastoral scenery extending broadly at the base of the high Albanian ridge, the chief masses of color predominating in the landscape being the silvery gray-green foliage of the gnarled olive tree, distributed lavishly over the surface, and providing the island's most prominent product. Corfu pre-

sents a beautiful scene in the shadow of the mountains.

> It is an isle under Ionian skies
> Beautiful as a wreck of Paradise.

The steamer skirts the imposing Albanian shore, a Turkish possession, and passes between it and the highlands of northern Corfu, rising to the bare and rocky summit of Monte San Salvatore, elevated three thousand feet, and crowned by a partially ruined convent. Then sailing southward, the little island of Vido at first conceals the town of Corfu, but, passing behind it, the steamer soon anchors in the harbor, having as its special feature the double protuberance of the Fortezza Vecchia, thrust boldly into the sea to the eastward, and rising abruptly about two hundred and thirty feet. These picturesque cliffs are surmounted by decaying fortifications, built during the Venetian rule, and they are so steep that Nelson's unique plan for capturing them was to run a frigate ashore at their base and scale the cliff tops from the fore and main topgallant yards. Corfu is the largest of the seven Ionian Islands, which are also called from their number the Heptanesos. It is the Grecian Kerkyra, and was the Phæcian island of Scheria, that Homer mentions in the *Odyssey*. It is broad and mountainous in the northern portion, with a long, narrow, low and extremely fertile southern strip. The Corinthians came over from the mainland, in the eighth century

B. C., establishing Corcyra, which soon grew so greatly that it attacked the mother city of Corinth, and in the first naval battle on record defeated the Corinthians 665 B. C. It later became an ally of Athens, in the Peloponnesian War, was conquered by Rome, and for more than a dozen centuries was part of the Byzantine empire, falling to the share of the Venetians in the partition of 1205 made by the Crusaders. Venice held it, excepting during a Neapolitan interval, until 1797, the Turks being twice repulsed in famous sieges of Corfu, in 1537 and 1715. The French controlled for a few years, but from 1815 until November, 1863, it formed part of the "Seven-Island State," the Heptanesos, under British Lord High Commissioners, of whom the most noted was Sir Thomas Maitland, popularly called "King Tom." The island now forms with Paxos, Antipaxos and Leucas, a *nomos,* or province, of which the town of Corfu is the capital.

Corfu has a spacious harbor, enclosed on either hand by the old fortifications of the Venetians, to the eastward the bold heights of the Fortezza Vecchia, and to the northwest the Fortezza Nuova. They were maintained during the British control, but the changes in methods of warfare superseded these massive stone works, and after 1864 they fell into decay. Similarly also declined the ancient enclosing wall. As in most oriental harbors, the landing from ships is by small boats with the usual excitement,

noise and confusion, trade being active and olive oil the chief export. Most of the streets are narrow, the chief highway being Nikephoros Street, with arcaded houses and open shops, reproducing an oriental bazaar, and leading to the spacious and luxuriantly-shaded Esplanade, on the eastern verge, between the town and the Fortezza Vecchia. To the northward of this street stands the great shrine of Corfu, the Church of St. Spiridion. He was the pious bishop of Cyprus in the fourth century, cruelly tortured in the Diocletian persecutions, and held in reverence by the Greeks, who brought his remains here in the fifteenth century. They are borne on four occasions, every year, in solemn procession through the streets, and are kept in a silver coffin, which at other times rests in a chapel adjoining the high altar. The graystone royal palace faces the Esplanade, its vestibule containing an antique lion, found in excavating an ancient temple south of the town, and believed to date from the seventh century B. C. The buildings of the old fortress, on the high rock to the eastward, are now the Grecian military headquarters, and from this elevation there is a noble view. A pleasant highway skirts the shore to the southward, popularly known as the Strada Marina, and near it is the chief of the relics of ancient Corfu, a low circular structure of the seventh century B. C., discovered in removing the old town walls in 1843 — the Tomb of Menekrates, who,

the inscription says, was representative of his native town Œanthe, in Corcyra, and lost his life by drowning. Corfu was a favorite resort of the late Empress Elizabeth of Austria, who was assassinated by an anarchist at Geneva. Her beautiful white marble villa, the Achilleion, was bought in 1907 for $3,000,000 by the Emperor William of Germany for a winter resort. It was named from a striking statue of the hero Achilles in the grounds, the tutelary spirit chosen by the empress for this, her "Dream Palace."

Everywhere, in the neighborhood of the capital, the island displays pleasant pastoral scenery, with gently sloping hills, charming bays, a luxuriant vegetation, and the sea dotted with flitting yachts and the red lateen sails of the native boats, standing over in the wind, while dominating all is the bold outline of the Albanian mountains, enclosing the eastern horizon, and having behind them the Albanian capital Jannina, the ancient town that the modern Greeks regard as an inland Gibraltar. Olive groves, orchards and vineyards are everywhere, with flowers in profusion, and the picturesque dress of the people is an added attraction. An ample sheepskin cloak is worn by the men, having underneath, petticoats and coarse white cotton leggings, the footwear being curious sandals with curved, high-pointed projecting toes. A towel-like head-dress surmounts the women, appearing like a turban, extending into a nun's veil, falling over their garments. The roads are excel-

lent, being a survival of the British protectorate. The Strada Marina, extending down the peninsula, between the sea and the inland Lake Kalikiopoulo, passes the region of the ancient town, now called Palæopolis and its harbor, the lake, which was the station for war galleys, having its entrance silted up. The road ends at the extremity of the peninsula in a circular space known as the Canone, meaning the "one-gun battery." This region, like everywhere else almost, in the Ionian archipelago, is full of traditions of Ulysses. Opposite is the little isle, named from its form, Pontikonisi, or the "mouse island," which is popularly known as the Scoglio di Ulisse, the local tale being that this island was the ship that brought Ulysses here, which was wrecked and turned into stone, by the angry sea god Poseidon (the Grecian Neptune), who was persecuting him. On the adjacent shore of the lake flows in a little brook where the hero was cast up on the beach when wrecked. Off the northwest coast of Corfu are the group of Othenian Islands, the smallest, Diaplo, being the supposed island of Calypso, where Ulysses so long sojourned with the siren. The favorite drives are usually bounded by imposing hedges of cactus, and they display the vast extent of olive growing, there being about four millions of trees in Corfu, which, with the sombre cypress, dominate the scenery. The olives, growing forty to sixty feet high, attain a development and beauty elsewhere unequalled,

blossoming in April, and the fruit ripening in the subsequent winter. The oil, on account of indifferent methods of manufacture, however, is inferior to the Italian product. There is also an extensive growth of figs, oranges, lemons and grapes.

ULYSSES, KING OF ITHACA.

We have come to the land of Ulysses — one of the most typical representatives of the original Hellenic race, the hero of Homer's *Odyssey.* Ulysses, or Odysseus, was the son of Laertes, and his wife was Penelope, the daughter of Icarius. He was King of Ithaca, the island to the southward of Corfu, and soon after his marriage was summoned to join Agamemnon and the Greek heroes in the Trojan war. At first unwilling, he was afterward compelled to go, and became the shrewdest counsellor of the Greeks in the siege, the ultimate capture of Troy being accomplished by his stratagem of the wooden horse. When Achilles died that hero's armor was adjudged to Ulysses as the leader who had done most to make the war successful. Troy being captured, he set sail for Ithaca, and then began the long series of adventures described in the *Odyssey,* due to the interference of his enemy, the sea god Poseidon, who was angered because Ulysses had blinded his son, the Cyclops Polyphemus. Unfavorable winds blew his vessel to the coast of Africa, and he encountered many perils in all parts of the

unknown seas, in the isles of Æolus and Sicily, braved the dangers of Scylla and Charybdis, and even descended into the under world of the dead. Having lost all his ships and companions, he barely escaped with his own life, and was shipwrecked on the enchanted island of Ogygia, described as situated deep in the ocean, and remote from all intercourse with gods and men. Here reigned the nymph Calypso, daughter of Atlas, and for seven years she detained him by her wiles. She tried every expedient to induce him to remain and marry her, even promising eternal youth and immortality, but he declined for the sake of Penelope. She bore him two sons, and finally at the command of Zeus, he was sent homeward, Calypso dying of grief at his leaving. Then he was again wrecked on the Phæcian island (Corfu), but was ultimately carried southward to Ithaca, in one of the Phæcian ships, which were the most noted in those days. Here he was set ashore, while asleep, by the good Phæcian sailors, after twenty years' absence, and found Penelope faithful to his memory, but having a host of suitors trying to force her to marry one of them, and wasting his property. Laertes had died, and she was putting them off by declaring that she must first weave his shroud, so she wove it by day and unwove it by night, thus prolonging the task. He got revenge on the suitors, and the stratagems and disguises by which he, with a few faithful friends, attacked and slew

them are described in the *Odyssey.* This great epic of the poet Homer makes Ulysses the typical representative of the ancient sailor race whose adventurous voyages moulded and educated the Hellenic peoples. Consequently, in works of art the hero is usually represented as wearing a conical sailor's cap.

Ulysses' mythical kingdom of Ithaca, as it exists to-day, is a small island, south by east from Corfu, and not far away from the Greek coast, having outside it, and separated by a narrow strait, the larger Ionian Island of Cephalonia. It is a strangely shaped rocky mass, covering only thirty-six miles surface, being almost bisected by the Gulf of Molo, deeply indented in the eastern side, with rugged elevated plateaus, rising both to the north and the south, and the chief town, Vathy, being on a pleasant bay on the eastern side of the Molo. The narrow rocky ridge of the Aetos, elevated over six hundred feet, makes a curious isthmus, connecting the two parts of the island, curving from west to north, and gradually expanding and rising into the broad plateau of Anoi, elevated about 2,700 feet. To the southeastward, it also becomes the high and curving plateau and ridge of Stephoni, bending from south around to east, and elevated 2,200 feet, which is the backbone of the southern mass of this remarkable island. To the north and northeast this ridge falls off to the harbor of Vathy, thus called from its depth,

and having the pretty little town along its farthest southeastern verge. This is said to have been the Harbor of Phorkys, where the Phæcian ship finally landed Ulysses, on his return after his wanderings and many adventures. At the entrance, as told in the *Odyssey,* are the "two headlands of sheer cliff, which slope to the sea on the haven's side, and break the mighty wave that ill winds roll without." All about are ancient graves and relics of antiquity, though the present town is comparatively modern. There are many places recalled here that are mentioned in the *Odyssey,* but at best the allusions are mythical, and there is a historic blank in the tradition, because during the middle ages the island was almost depopulated by the piratical raids and Turkish inroads that oppressed it for centuries. During the nineteenth century, however, Dr. Schliemann and other antiquarians made extensive researches in localizing the Homeric descriptions.

On the road through the pass east of the Aetos, fully commanding all movements along or across the isthmus, and a short distance west of Vathy, the hillside has the remains of fortifications, a cistern and tower, this having been the ancient stronghold, now known as the Castle of Odysseus. In the limestone hill, southwest of the town, is a stalactite cave about fifty feet in diameter, which is thought to have been Homer's "Grotto of the Nymphs." To the south-

ward of the town, and near the sea, is the spring of Perapegadi, its waters running briskly down under the rocks to the shore below. This rocky cliff is said to be the Korax Rock, and the spring, the Arethusa of Homer, where the *Odyssey* tells us that the swine of Eumæos ate "abundance of acorns and drank the black water, things that make in good case the rich flesh of swine." The pastures of *Eumæos,* which lay "on a mighty rock," and "in a place with a wide prospect" are located above, on the Merathia plateau, rising over 900 feet. The Homeric town of Ithaka, where the hero's capitol and palace stood, is claimed to be in the neighborhood of Stavros, in the northwestern portion of the island, where the plateau of Anoi falls off toward the sea. Here is indented in the western coast the Bay of Polis (meaning "the city"), its valley extending inland to Stavros, a modern village of scattered houses. There are various ancient remains in the neighborhood, among vineyards and olive groves, and to the northward a rude stairway leads up to a rocky plateau known as "Homer's School." The original settlement in this region is traced by examining the ancient remains, which date from the seventh century B. C. to the end of the Roman empire. We are told that the suitors for Penelope waited on "a rocky isle in the mid sea, midway between Ithaka and rugged Samos, Asteris, a little isle." This is the Daskaleo, or "wooers' islet," off the shore, toward Cephalonia,

near where the village of Samos is located, although farther southward. But all these matters existed far back in the misty realms of the ancient Grecian myths. On the highest part of the hill, above the Bay of Polis, with a fine outlook over the sea, is the ancient Kastro, or castle of the town, its southern landward view being bounded by the massive Anoi, the Homeric Neritos.

Cephalonia, the Grecian Kephallenia, and Homer's Same, one of the largest Ionian Islands, is westward of Ithaca. It was part of the kingdom of Ulysses. The name comes from the elevation of its mountains, rising in the highest ridge of the Ionian archipelago, the summit of the Ænos being elevated 5,310 feet, the Monte Leone of the Venetians, giving a superb view. A stone pyramid is on the top, and here was an altar to Zeus, there being found the calcined bones of the animals offered in sacrifice. Argostoli, the capital, is on a pleasant harbor, running far into the southwestern coast of the island, and it exports currants, wine and olive oil. Near by are the famous "sea mills," driven by a current of sea-water flowing a short distance into the land, and then falling through fissures in the limestone, thus furnishing the power. About five miles southeast, in a splendid position, is the old Castle of St. George, the Venetian stronghold, founded in the thirteenth century, which dominated the island. The town of Kephallenia, mentioned by Ptolemy, was near by,

and to the westward are the ruins of the Grecian settlement of Kranici, which survived under the Romans. The little village of Samos, the ancient Same, meaning "on the shore," is at the sea outlet of a valley, forming a sheltered bay on the eastern coast. It was noted in the Grecian era, and destroyed upon the Roman conquest, but afterward revived. Here are numerous ancient remains. On the extreme northern extremity of Cephalonia in 1085 died the Norman conqueror Robert Guiscard, and the village of Phiscardo, where he expired, reproduced his name.

Leucas, north of Ithaca, closely hugs the Grecian shore, and is practically a mountain chain, culminating in the summit of Mount St. Elias, elevated 3,870 feet. A lagoon about two miles wide separates it from the mainland, the channel between having to be dredged to prevent shoaling. Sand strips connect with the shore, and on one of these is the chief town at the northeastern extremity of the island, Leucas, where earthquakes are so frequent that most of the houses are small wooden structures. The Venetians named this land Santa Maura. To the northward, and near Corfu, are the diminutive islands of Paxos and Antipaxos. Southward from Cephalonia is the seventh island of the Ionian group, Zante, the Grecian Zakynthos, famous for its currants, which are a dried small grape growing here and on the neighboring shores of Greece. It has

always been an earthquake sufferer, and is largely a mountain ridge, falling off to luxuriantly fertile plains on the eastern side.

MISSOLONGHI AND PATRAS.

From the hilltops of Zante, across the blue waters of the strait to the eastward, is seen the classic land of Greece. It is the coast of Elis of the Morea, projecting in the bluff promontory of Chelonatas, as the ancients called it, having the little seaport of Kyllene nestling at its northern base, while the shore beyond trends toward the northeast, to the entrance of the Gulf of Patras. As the steamer moves along, the ruins of the old castle on the promontory, built by Geoffrey of Villehardouin, in the days of the Burgundian rule, spread extensively over the hill. It was in those days the greatest baronial stronghold in the Morea, but the Turks destroyed it in 1825. The steamer skirts the rather flat coast of Elis to its termination at Cape Kalogria, where another ruined castle, Larisa, dominates an eminence, and then it crosses the entrance of the Gulf of Patras to Missolonghi, the Grecian Mesolongion, on the northern shore, a broad lagoon separating the little town from the sea. This was one of the noted places in the Greek war of independence, located in a low and marshy region, a long causeway leading across the lagoon to the town. It was a small fishing village in the early nineteenth century, when the Greeks of

western Hellas began their resistance to the Turks, and made the place their stronghold. They successfully defended it against attacks in 1822 and 1823, the latter siege being repulsed by the hero Marco Bozzaris, who fell in a night sortie in August. It was then that Lord Byron, who took such a warm interest in Grecian independence, appeared on the scene. He had come to Cephalonia, where he chartered vessels for the relief of Missolonghi, and contributed a fund of $60,000, by which its fortifications were restored and strengthened. Later, he transferred his residence to the threatened town, and his arrival, in January, 1824, was received with every mark of honor that Grecian gratitude could devise. He was attacked with fever in April, however, and died on the 19th, at the early age of 37. The Turks, under Ibrahim Pasha, began a third siege in April, 1825, continuing a year, when the almost famished garrison attempted to cut their way out by a desperate sortie, April 22, 1826, at midnight. There were three thousand troops, and about twice as many noncombatants, including women and children, who made the attempt. Thirteen hundred men, two hundred women and a few children managed to escape, the others being driven back and mercilessly slaughtered, the result being that the Greeks, in desperation, exploded the powder magazines, destroying both friends and foes. The Turks then were masters of the ruined town, but in 1828 their control ended in

a surrender, when Ibrahim Pasha left the Morea, and the way was paved for Grecian independence. The Heroon, the burial place of the heroic Greeks who conducted the defence, is outside the eastern gate, within a fort. There is a large funeral mound, while a smaller one contains the heart of Lord Byron, his statue standing in conspicuous position. Here is also the tomb of Marco Bozzaris.

The Morea, so called, supposedly, from its mulberry trees, is the southern peninsula of Greece, known anciently as the Peloponnesus, a name that not long ago was revived. The narrow isthmus of Corinth connects it with the mainland of the Balkan peninsula, there being deeply indented gulfs on either hand. Its central district is Arcadia, a region of mountains, which is encircled by other mountains, descending in terraces toward the north, and also in peninsulas extending southward into the sea. Out of these highlands flow many streams, tumbling down the slopes, torrents in seasons of rains, but after the summer droughts mostly dry beds. The old Greeks believed that the gods they worshipped dwelt in the mountains, and therefore these mountains were venerated. The high ranges also formed natural barriers, dividing the people into many little states with separate rulers, and often at war. It required very serious attacks from outside enemies to effectively overcome these internal jealousies and unite them in fighting the common foe. The Morea ultimately fell

under the Roman rule, and on the downfall of the Byzantine empire was conquered by the Burgundians and then by the Venetians, passing to the Neapolitan house of Anjou, and in the fifteenth century to the Turks. The war of liberation ended in the foundation of the Grecian kingdom of Hellas.

The deeply indented Gulf of Patras has, as its chief port, on the southern shore, the city of Patras, with forty thousand people, the capital of Achaia and the largest town in the peninsula, an active harbor whence is sent a valuable export of currants and olive oil, the chief products of the country. At the dawn of history this was known as Aroe, the "arable land," the first king being the legendary Eumelos, who was "rich in flocks." Achæan invaders came from the east and expelled the original people, naming the settlement Patræ. It was, like Corinth, an early seat of Christianity, and among its vague traditions is one that St. Andrew was crucified and buried here, he being the patron saint. At Patras was first raised the standard of rebellion, in April, 1821, which ended in the Grecian liberation. The result was its almost entire destruction by the Turks, but it has been rebuilt, with wide arcaded streets and modern buildings that are attractive. The old Venetian castle, which was the Turkish stronghold, rises on an eminence back of the town, is its chief relic of the past, and is now a prison and barracks. From Patras, around the western coast

of the peninsula, is constructed a railroad, which gives in many places beautiful views over the sea, and leads to Olympia, famous in the annals of ancient Greece. The route crosses the outlying foothills of the Arcadian mountains, passing various ruined cities of the olden time. Among these is Palæopolis, with many relics of the Roman period, which marks the site of the ancient city of Elis, dating from the fifth century B. C., a city without walls, at the foot of a hill surmounted by a temple of Athena. At Pyrgos, another busy town, exporting currants, the route turns inland from the sea, along the broad plain adjoining the Alpheios river, and leads to the sacred shrine of ancient Greece, Olympia. Pyrgos is the capital of the modern province of Elis, and all this region was most unexpectedly startled, in July, 1909, by a sharp earthquake shock, which was felt all the way from Patras to Pyrgos, throwing down the houses in several villages and killing over three hundred persons.

No country in the world has more relics or more interesting survivals of early architecture and civilization than Greece, and consequently it has become a fruitful field for archæological exploration. Searching parties wander over this most attractive land and find many treasures. A government permit is necessary before starting, which is readily obtained, but report must be made of all the "finds." The explorers take camp equipage, and can readily secure

laborers to do the digging, at a *drachme* or two a day, this coin, representing a franc or about eighteen cents, being the Grecian silver coin named after the original idea of the *drachme,* or handful of coin given in barter. Much of the surface is thus dug over, and occasionally a treasure is unearthed, an inscription or a statue, or sometimes the foundations of old structures, with vases, columns or other relics. Systematic explorations have long been made by the governments of France and Germany, and also through American liberality, which supports the American Institute of Archæology at Athens, while similar schools are established there by other nationalities. Many of the most famous scientists of the world spend their time in hunting Grecian treasures, and the value of what is found goes one-half to the government, one-quarter to the finder, and one-quarter to the land owner. The objects discovered reveal the modes of life of the ancient peoples, not only of Greece, but also of Egypt, Persia, Phœnicia and Rome. The greatest delver in Greece and its neighborhood has been Dr. Heinrich Schliemann, who became so fascinated by his schoolboy studies of the Trojan War that after an early life of hard work he devoted his fortune to these investigations. He was of German birth, a poor cabin boy, who was shipwrecked on the Holland coast, and became attached to a mercantile house in Amsterdam. In 1870 the Greek government gave him permission

to explore ruins, and he labored for twenty years in explorations, including Troy, his excavations developing many discoveries about the ancient Greeks. He died in 1890, and his "Palace of Troy," at Athens, is a famous treasure-house, surmounted by statues of the noted heroes about whom Homer sang.

There are some difficulties in these journeyings for relic finding. The roads of Greece are seldom good, and in the rural districts the *Xenedochia,* or inns, and the humbler cottages, known as *Khans,* are unattractive, while the traveller must provide in them his bed-covering and much of the food, also plenty of insect-powder with which to combat various pests that are more to be feared in the present era than the brigands of whom so much formerly was said. The donkey and the bicycle provide the usual means of locomotion. The great scenic attractions of the country are enhanced by the wonderfully clear atmosphere and the widely varied range of vegetation. The different elevations of the surface give it the flora of every clime, from the palms, olives and fruits of the tropics up through the corn and vines, the walnuts and chestnuts of the temperate zone, to the higher-growing pines and beeches, and finally the Arctic vegetation of the mountain slopes, capped with snow the greater portion of the year. The climate is changeable and cold, due to the strong winds coming out of the mountains, while the winter produces copious rains. But the spring brings bright

flowers and luxuriant vegetation, and fully explains how the old-time people of this beautiful land made the flowers so prominent in festal ceremony and wreathed garlands of blossoms over everything. There are many flocks of sheep, and on St. George's Day the shepherds take them out to the pastures on the hills, marking it by feasting on spring lamb, for this is the only meat-meal they have in the year, living the rest of the time on black bread, garlic and cheese with sometimes a little of the resinous wine of the country. These shepherds are brawny fellows, in long blouses belted at the waist, knee breeches and woolen stockings, with brilliant handkerchiefs wound about their heads for turbans. The peasant women dress in homespun and do much of the labor. The country houses are chiefly small, low cottages, built of stone, which is plenty, and having roofs of sun-baked mud. The fire is made on a little hearth, a hole in the roof letting out the smoke. Once in a while a better house has a chimney. Like the ancient Grecian heroes, the people sleep on platforms raised above the floor, and piled with goatskins, sheepskins and rugs, there being no beds. They congregate in little villages, there being few isolated farm houses, and from these they go out in the morning to cultivate their little farms, generally but three or four acres in size, and worked in the same way now as they were two thousand years ago.

The Greek country-folk wear picturesque costumes

when in gala attire. Much of this clothing is home-made, the hand-loom and spinning-wheel being found in most of the little cottages, where the women make the fabrics. The men dress in short but very full skirts, often taking twenty to thirty yards of cotton cloth, and also wear a blue or red jacket, ornamented with gold or silver embroidery. There is a broad leathern belt to carry a pistol or knife, and the feet are covered often by red shoes, having large black tassels. A jaunty red cap with a long, blue tassel adorns the head, the tassel sweeping to the shoulder. The women frequently wear blue skirts, black waists, veils and Turkish slippers, and have profuse silver ornaments, many of them very beautiful. In the colder weather they wear heavily embroidered garments with fur borders, having red sashes and veils. The silver ornaments are conspicuous, adorning the head, arms and neck, and there are often seen valuable strings of antique coins used as necklaces, amulets, and in similar ways. All are fond of flowers, and they devote much attention to this attractive cultivation.

OLYMPIA.

The river Alpheios flows, in winding course, westward from the Arcadian mountains to the sea, and upon the plain, on its northern bank, is Olympia, the great shrine of ancient Greece. It never was a town, as it contained few dwellings, but was regarded as a

sacred locality, with temples and public buildings, its importance coming from its shrines and the famous athletic games, instituted in honor of Zeus, and celebrated for over a thousand years by the Greeks of all tribes and states. Whatever might have been the internecine warfare going on, a period of truce was established when the time came that was set for the games, in which all true Greeks participated. The origin of these Olympian games is lost in the mystery of the past, but they are said to have been reorganized in the ninth century B. C. by Iphitos of Elis and Lycurgus of Sparta, in obedience to the oracle at Delphi, and these leaders introduced the truce, known as the Ekecheiria, or the "Peace of God," during the celebration of the games, making them a national festival. The chronicle of the regular victors in the games begins 776 B. C. with the triumph of Korœbos, and from this date the Olympiads, in chronological periods of four years each, were reckoned. The games were celebrated at the first full moon after the summer solstice, and Olympia being in Elis, that people, at the opening of the sacred month, sent heralds throughout Greece to announce the games and proclaim the truce. Then came in the deputations from the various states, escorting their champions, some being represented by embassies with elaborate display. The celebration continued during five days, and included all kinds of athletics, wrestling, boxing, hurling the discus,

foot-races, chariot-races, and similar contests, the culminating feature being a series of sacrifices to Zeus and the other gods, directed by the priests. The foot-race in the Stadium was the earliest competition, and was regarded as the most important. Subsequently, in the eighteenth Olympiad, the Pentathlon, a five-field contest, was introduced, being a combination of leaping, hurling the discus, running, wrestling and boxing, arranged so that only the victors in the first contest competed in the later ones, the final bout being boxing between the best two champions. The first chariot race with four horses came in the twenty-fifth Olympiad, the first horse race in the thirty-third Olympiad, and the Hoplitodromos, or "soldiers' race," in heavy marching order, was introduced in the sixty-fifth Olympiad, B. C. 520.

Free-born Greeks of unstained character only could be competitors, and they had to undergo ten months of preliminary training. Immediately after the final contest the palm was handed the victor, and at the end of the games prizes were given all the victors in all the games being branches from the sacred olive tree planted by Hercules. The greatest value was given the Olympian olive branch by the Greeks, its acquisition not only being a distinction for the winners, but giving the highest honor to their families and states. The champions dwelt in Olympia at the public expense, and could erect a

statue, which in case of a triple victory could bear the victor's features. Votive offerings were also allowed, and in course of time there thus were collected in the Altis a forest of statues, which later was repeatedly plundered by the Romans. Not only athletes, but also intellectual giants, appeared at these games. Here Herodotus read part of his history, orators declaimed, and painters exhibited their art. Themistocles, after Salamis, received his greatest triumph in the Stadium, and Plato later was given high honors. The zenith of the games was after the Persian wars, as the Hellenic influence had then extended, but after the Roman domination they declined, too many professionals got control, the celebration lost popular interest, and the Emperor Theodosius terminated them A. D. 394.

In the decadent period, to protect themselves against barbarian invasions, the people, at the close of the fourth century, converted the neighborhood of the temple of Zeus into a fortress, taking the materials from the surrounding buildings. Then a couple of earthquakes, in the sixth century, threw down the temple, landslips came, and, ultimately, inundations of the Alpheios covered everything ten to fifteen feet deep in sand. Thus the region slumbered throughout the dark ages, but in the nineteenth century its reclamation was undertaken. Under German auspices, beginning in 1875, excavations were made, freeing the entire surface of the superin-

cumbent sand, and gathering most of the art objects in the museum, an ornate building adjoining the restored site. To the northwest rises the Kronos Hill, which is elevated over four hundred feet, giving an excellent outlook over the partially restored Olympia. When the work of excavation had attracted general attention, a movement began to revive the Olympian games. This was warmly supported, but it was found impossible to re-establish them at Olympia. The view from the Kronos Hill over the ruins of temples and altars, disclosing the spacious Altis, where the sacred buildings stood, with the almost entirely uncovered Stadium to the left, showed how impossible it was to revive the games on the old site, where there were neither buildings nor accommodations for visitors. There is no town to provide for them, and the Stadium, excepting the laying bare of the starting and goal posts, is still buried under the sands of fifteen centuries. So the revival was made at Athens in 1896, and the scope enlarged to a competition in which all nations could participate. In 1906, when the games were again held at Athens, most of the prizes were carried off by enterprising Anglo-Saxons.

The Olympian Altis, or "sacred walled precinct," which has been excavated, is about 570 by 750 feet, and spreads at the foot of the Kronos Hill. Here were all the famous buildings, the Temples of Zeus, Hera, Metroon (the mother of the gods), Pelops, and

others; the Prytaneion, where the victors were entertained; their statues, and many votive offerings. The Temple of Zeus was in the centre, built in the fifth century B. C., surrounded by a Doric colonnade of thirty-eight columns, and constructed on an artificial mound. Within it stood the famous statue of Zeus, carved by Phidias, a colossal work forty feet high, and standing on a huge limestone pedestal, which seemed almost too large for the temple, and which won for Phidias the distinction of being a work "with which no other artist can compete." The god, carved in gold and ivory, sat upon a throne, holding in his right hand a figure of victory, and in his left the sceptre, crowned by an eagle. Everything was covered with mythological reliefs, and the majestic face and head crowned by a golden wreath of olive, below which the hair fell in luxuriant tresses. This statue has entirely disappeared, but there are remains of the pedestal, which is partly restored. The statue was usually covered by a curtain, only withdrawn on solemn occasions. When Pausanias saw it in the second century B. C., the curtain was embroidered in purple wool, and was the gift of Antiochos IV of Syria. There then stood near by a water vessel on a marble stand, marking the spot struck by the thunderbolt with which Zeus announced to Phidias his satisfaction with the work. To the northward of the temple, was the elliptical altar of Zeus, the centre of the Greek paganism. Its site has

been partially exhumed, and around it were found traces of other smaller altars, with the remains of sacrificial bones and ashes.

Near the foot of the hill was the Temple of Hera, the oldest in Olympia, and said to be the most ancient in Greece, originating the Doric colonnade, the earliest columns being of wood, of which one remained at Pausanias' visit. Forty-four columns surround this ancient structure, and remains of most of them have been found. We are told that the Greeks adopted fluting on their columns, to make a more perfect finish. They claimed that a smooth column melted in the light, making its lines uncertain, and in order to restore sharpness of view, they conceived the idea of the fluted ridges, catching the light, in contrast with the darker hollow spaces between. Similarly they cut deep lines at the junction of the capital with the top of the column. Thus they made impressive the vertical outlines of their buildings and the beauty of the columns. To the eastward of the Temple of Hera was the smaller Temple of the Metroon, and behind it, on a terrace at the base of the hill, a row of treasuries, which preserved various votive offerings given by states and cities. Westward of the Altis flows the river Kladeos, beyond which rises the hill of Drouva, over 500 feet, having at its base the museum, wherein are gathered the antiquities found in the excavations. From the surmounting village of Drouva a view is had over the

Olympian remains, while behind it the brow of the hill gives a charming outlook, displaying the valleys of the Kladeos and Alpheios, far westward to the sea, with the distant Zante Island beyond.

A short distance southwestward from Olympia are the remains of the village of Skillous, which, in 394 B. C., the Spartans presented to Xenophon, when banished from Athens, in gratitude for his services in the famous "retreat of the ten thousand," B. C. 401. Here was brought his share of the spoil captured in that campaign, and the people point out a venerable tomb said to be his. Xenophon died about 354 B. C. Farther south on the coast is indented the deep Bay of Pylos, its entrance sheltered by the elongated rocky island of Sphakteria, and having a splendid mountain amphitheatre to the eastward, the ancient Ægaleon. Pylos was the Navarino of the middle ages, but since the Grecian independence it has resumed the original name. Recent excavations near Pylos have uncovered remains of a vaulted building said to have been the palace of the Homeric king Nestor. It contained golden ornaments and other relics. For more than three centuries Pylos was held by the Turks nearly all the time, until 1821, when the Greeks captured it, but were driven out by Ibrahim Pasha in 1825, who devastated the neighborhood. Navarino is famous as being the scene of the last struggle of the Greeks for independence. The British and their allies, in

October, 1827, had demanded the Turks' evacuation of the Morea, and, upon refusal, Admiral Codrington, on October 27, entered the harbor with twenty-six warships, and in a conflict, continuing about two hours, destroyed the greater part of the Turkish fleet, sinking fifty-three ships and capturing twenty-nine. The Turks lost six thousand men, and by this defeat the Grecian independence was won. The Grecian government, in 1906, began efforts to raise some of these ships, for the recovery of the treasure believed to be aboard. The southern extremities of the Morea are three protruding peninsulas, the central and longest one being the Mani, terminating in the ancient Tænaron, a rocky ridge which stretches into the sea, surmounted by a lighthouse, and now known as Cape Matapan, which, next to Cape Tarifa, in Spain, is the most southern point of Europe.

SPARTA AND ARGOLIS.

The elongated Mani peninsula, terminating the Morea, has on either hand a deeply indented bay, the Messenian Gulf to the westward and the Lakonian Gulf on the east. Each is thrust far up into the land, continuing as an intervale between the high mountain ridges of the Morea, and each also has a river seeking the sea. The ridgy backbone of the peninsula rises, between these intervales, into the long Taygetos mountain, culminating in the peak of St. Elias, elevated 7,900 feet, and surmounted by a

chapel. Along the eastern intervale flows the classic Eurotas, now known as the Iri, down to the Lakonian Gulf, where its mouth is in a broad marsh. Up this famous river, to the northeast of St. Elias, at the junction of its tributary stream, the Knakion, was the site of one of the most renowned cities of ancient Greece, Sparta. To-day there are but scant relics of the famous place, and the modern village of Sparta, not yet a century old, occupies the southern part of the older site. The classic Eurotas is a shallow stream, and flows merrily by, its current providing water power for a number of mills, and becoming a raging torrent when swollen in the rainy season. Ancient Sparta was about six miles in circumference, a collection of five villages, and there are various remains of broken columns and decayed walls and towers scattered over an extensive surface. This noted city, in the olden time, held the dominant power over the Morea, and was the capital of the powerful Lacedæmonian race. It is about twenty miles north of the sea, in a fertile and beautiful valley, enclosed all about by the mountain ramparts, which were the defensive walls of Sparta.

In the dim traditions of the past the Leleges were the earliest inhabitants of the region, Lelex being the first king. The beautiful Princess Sparta was his granddaughter, and Lacedæmon, the son of Jupiter and Taygete (whose name was given the mountain ridge), came along and wooed and won her. He

gave his own name to the people and the country, and her name to the city which he founded as its capital. In the mythical times Menelaus reigned at Sparta and married Helen, with the resultant Trojan war. The first event in actual history at Sparta seems to have been the record of the establishment of the code of Lycurgus, about 825 B. C. This system made the Spartans all warriors, the individual being regarded as existing exclusively for the state, to which he devoted his time, energies and property. From his birth the child was under public control and trained for warlike exercises, being taken at seven years of age and educated in public classes, by the severest training, to habits of dexterity, subordination, and a terseness of speech which became known as "laconic." From thirty to sixty years of age he was subject to military service. Under this Lycurgan system Sparta had a great career of conquest and became the first state in Greece. But the Romans ultimately got control, building the later walls to repel Gothic raids, for by the close of the fourth century of our era Alaric and the Goths had laid waste the country. It was then held in rotation by Slavs, Byzantians, Franks, Venetians and Turks, until the establishment of Grecian independence.

Sparta has not much to show now. The alleged "Tomb of Leonidas" is the chief ruin, a base of a monument measuring about twenty-five by fifty feet, being a few courses of large squared blocks. But

Leonidas was not buried here, his grave being shown in another part of the town. There are other remains, on the hills to the west and north, which have been disclosed by excavations, but none of these represent ancient fortifications. The city had no walled defences until near the Christian era, for its ancient defences were really made at the mountain passes entering the valley, and depended upon the personal bravery of the people. It was not surrounded by a wall until about 192 B. C. There were some thirty thousand inhabitants at the time of its greatest glory. The Acropolis was the hill to the westward, where was the theatre, which is partially exhumed, but all the other buildings once there have disappeared. The Grecian government has gathered most of the recovered antiquities in a handsome museum, which adorns the modern town. To the southeast, on a hill beyond the Eurotas, is ancient Therapne, where was the Menelaion, a sanctuary where the people worshipped Menelaus and Helen as divine, imploring them for the gifts of strength and beauty. Recent excavations here have uncovered a rectangular terraced structure, but no temple, though numerous votive offerings were found. To the westward, on the edge of Mount Taygetos, is the Frankish town of Mistra, the construction of which required the taking from old Sparta of a large amount of building materials, and on a mountain spur above it, elevated about 2,100 feet, is its guardian castle of Misithras,

the ivy-clad ruins dating from the thirteenth century. In Mistra are elaborate remains of churches and convents of the Byzantine era, with later constructions by the Turks. From the heights is given a beautiful view over the far-spreading Eurotas intervale.

Upon the Eurotas river bank, in the spring of 1906, the excavators for the British School of Archæology, at Athens, working under direction of Mr. R. M. Dawkins, discovered the temple of Artemis. The original "find" was due to a schoolboy, who picked up some leaden statuettes, and the extensive excavations made afterward disclosed the altar and a profusion of relics, including leaden statuettes, and gold, silver, bronze and ivory ornaments, terra cotta and pottery. The worship of Artemis Orthia descended from prehistoric times, at Sparta, being associated with cruel and savage rites, the scourging matches taking place before the altar of the goddess constituting the most severe and yet honored ordeals of the Spartan youth. Cicero, Pausanias, and Plutarch witnessed them, and Plutarch records that he had seen several persons die from the sufferings entailed. The 1906 excavations disclosed an altar of the goddess, with the remains of a temple of the sixth century B. C. There were also found superposed the remains of a later Greek altar and an altar of the Roman period; also masses of charcoal and the *débris* of sacrifices. In 1907 the archæologists dug deeper, through several feet of

sand, and found below a copious deposit of votive offerings brought to the goddess and a still earlier altar of large size, held to be of the eighth century B. C. The diggings continued, and in May, 1908, they brought to light a temple of the eighth or ninth century B. C., smaller than those above, a shrine constructed to contain a primitive wooden image of the goddess, roofed with painted tiles and built with unbaked bricks, set in a framework of wooden beams, all resting on a stonework foundation, this alone being preserved, though buried under *débris* and bricks. A paved area of cobble-stones separates it from the altar discovered in 1907. This is believed to be the oldest Greek temple yet brought to light, a primitive Dorian sanctuary. The ivory, bronze and other votive offerings, found with it in great profusion, add to the evidence given that they were carried thither by a migrating race; so that there is much speculation among the archæologists as to the light they shed on the Dorian migration. The advent of these people into the Peloponnesus was mythically known to the ancients as the "Return of the Heraclidæ," and it is urged, from the character of the objects found here, that they were aliens who made their way into Greece from the north of the Balkan peninsula. The jewelry, ornaments, bronzes and pottery found reproduce relics of the Iron Age elsewhere on the continent of Europe. Thus it is inferred that the

savage rites of Artemis Orthia were brought into Sparta, together with the original image of the goddess here enshrined, by a race coming from some other part of Europe.

These industrious excavators also found in 1907, north of the modern town, and on the western spur of the Acropolis Hill, the remains of the Hieron of Athena Chalcioseus, or the "Brazen House," the name being derived from the bronze plates adorning the shrine of the goddess. Remnants of these plates were found, and also numerous bronze nails, by which they had been fastened. This shrine was for a long period the most celebrated sanctuary in Sparta, being an inviolato asylum. It was here that Pausanias, the Platæan victor, took refuge when his traitorous correspondence with the invading Persians had been discovered. The incensed Greeks knew they could not subject him to violence, but they built up the door, his mother laying the first stone, and then they took off the roof. Thus he perished of cold and hunger, but to prevent polluting the shrine, he was removed just before dying. Here came Aristomenes, the leader of the revolted Messenians, when he had penetrated into the city in the night, and hung up his shield with an inscription of defiance. Stamped tiles bearing the name of the goddess and her bronze statuette have also been found. Just below this the great theatre of Sparta is partially hollowed out of the hillside.

Following up the oleander-grown valley of the noted river Eurotas, we start northward, and gradually mount the ridge on its eastern side into the Pass of Sellasia, where the Macedonians defeated the Spartans, 221 B. C., and compelled them to join the Achæan League. Crossing the watershed, the route passes through ancient Tegea, famous as the foe and then as the ally of the Spartans, to the comparatively modern city of Tripolis on the plain of Arcadia. This place was founded by the Turks at the beginning of their control, and was their capital of the Morea and the residence of the pasha. Its name comes from the fact that it is built upon the domains of three ancient cities, Tegea, Pallantian and Mantinea. It is the central market town of the Arcadian plain, and in the suburbs are the partially excavated remains of the ancient cities, which are interesting mines of archæology. It was at Mantinea the battle was fought, in July, 362 B. C., in which the Thebans and their allies defeated the Spartans, the victory being dearly bought by the death of the Theban general Epaminondas, after which the Theban power waned.

From Tripolis the mountain ridge to the eastward of the Arcadian plain is crossed to the deeply indented Gulf of Argolis and the broad Argolis plain, through which the Panitza, which was the ancient Inachos, flows from the northward. This noted river, of both ancient and modern fame, is

The Argive Plain.



a small affair, usually a deep bed through which the waters make their way to the sea only when swollen by freshets. The Argolis plain was the land of the Argives, and the name of the town was the name of the plain, whence went forth Agamemnon, at the head of the Greeks, to the siege of Troy. The place is now an aggregation of low houses, mostly with red roofs, having the Larisa, or Acropolis, rising nearly a thousand feet above its western verge and surmounted by an old-time citadel. The origin of this famous Grecian city is mythical, and is attributed to the goddess Hera, who won the plain in a contest with Poseidon. Then came the Danaos, and afterward the Dorians, who made Argos powerful, the king Pheidon extending its power over the Peloponnesus, and defeating the Spartans, 669 B. C., but ultimately Sparta triumphed. Unlike so many of these very ancient Grecian cities, Argos has always been inhabited, and to-day has about ten thousand people. Its present buildings are chiefly Byzantine and Turkish, these and the Franks having built the citadel. From this crowning elevation there is a grand outlook over the surrounding mountains and plain, the latter extending broadly southward toward the gulf and having in full view the distant relics of Tiryns and Nauplia down by the sea.

About five miles away are the noted Cyclopean remains of the ancient city, which Homer describes as "Wall-girt Tiryns" and Pausanias said was as

wonderful as the Egyptian pyramids. It is a low, rocky eminence, nearly a thousand feet long and about one-third as wide, rising in the highest part not over sixty feet above the plain. Surrounding it is a wall of huge blocks, that was originally sixty-five feet high and twenty-five feet thick. This wall enclosed the castle and outbuildings of the owner. The origin is mythical. We are told that Prœtos, brother of King Akrisios of Argos, invited the Cyclops from Asia Minor to build the walls, and subsequently Perseus, that king's grandson, became the ruler and occupied the castle. Alkmene was the granddaughter of Perseus, and the legend makes Tiryns the birthplace of Hercules, who was the son of Zeus and Alkmene. The jealous Argives destroyed Tiryns, B. C. 483, carrying off the inhabitants to add to the population of Argos, and then threw down the walls, the massive blocks having since lain about in confusion. Dr. Schliemann, in 1884–85, made extensive excavations of the castle, and thus brought into view the remains of a structure believed to belong to the Homeric epoch, with towers and gateways, and spacious courts surrounded by dwelling apartments. This remarkable place has a history that is almost entirely mythical.

Down by the sea, about three miles off, projects a bold rock known as Itsh-Kaleh, which was joined to the higher fastness of Palamidi on the shore, and between them, and around their bases, is the port of



Gallery at Tiryns.



Argolis, Nauplia. Tradition says there came here in the dim past Nauplies, the "seaman," and his sons, Nausimedon, the "shipmaster," and Œax, the "steersman," who founded the settlement. With them was Palamedes, who first used masts and sails and was said to have established the first lighthouse. The place gradually became the haven of the Argolis plain, but Argos ultimately captured and controlled it. The port fell into decay for several centuries, until the Franks and Venetians came, followed by the Turks, and these races built the impregnable fortress on the towering Palamidi, making Nauplia the most strongly fortified maritime city of Hellas. The Greeks captured it from the Turks, by a surprise, in November, 1822, and it became the first capital of the independent Grecian republic, whose president, John Kapodistrias, was assassinated in October, 1831, as he was entering the Church of St. Spiridion. In 1834, after the creation of the Grecian kingdom, the capital was transferred to Athens. The rock of Itsh-Kaleh was the ancient Acropolis, and displays relics of the old time walls, steps and other constructions. Palamidi, elevated 700 feet, has a long staircase leading up to its top, constructed by the Venetians, and the old buildings are now used as a prison, being given the names of classic Greeks, such as Epaminondas, Leonidas and Achilles. There is an admirable outlook from the summit over the Argive plain and the sea.

To the eastward of Argos is the Midea fortress, on an elevation, its Cyclopean walls being attributed to Perseus. On the foothills of Mount Eubœa was the Heræon, the sanctuary of Argolis, its buildings occupying various terraces, having its walls on the highest terrace supporting the temple, of which there are now but scant remains. Below it are the ruins of two colonnades. The original temple was burnt B. C. 423, and was succeeded by an elaborate Doric structure, surrounded by thirty-six columns and approached on the eastern side by a colonnade. There are remains of other structures, and most of these ruins were disclosed by excavations of the American School at Athens, in the later nineteenth century. The legend tells us that here the Greek heroes swore allegiances to Agamemnon when the expedition started for the siege of Troy. It was the Temple of Hera, and within was her image, brought from Tiryns, and also a statue of the goddess. The sculptures that have been found represent the birth of Zeus and the victory at Troy. It was here that Kleobis and Biton brought their mother, a priestess of Hera, from Argos to the temple, in a hurry, they taking the places of the tardy horses in her chariot, and, overcome by the exertion, they laid down for an eternal sleep.

A little farther northward, in a glen between two mountains, and, as Homer said, "in the innermost corner of Argos," is the famous city founded by

Perseus, Mycenæ. He brought the Cyclops also here to raise its massive walls, and Dr. Schliemann and his successors directed the excavations that disclosed these ruins to the world. At Mycenæ subsequently ruled the princes of the house of Pelops, where his sons Atreus and Thyestes quarrelled, and Agamemnon, the son of Atreus, had a house which Homer calls "well built" and "abounding in gold." When the hero returned from Troy he was murdered here. The place had great renown in the mythical times, but it was decaying when history began. Some of its warriors fell at Thermopylæ. It was destroyed at the same time as Tiryns, and its treasures taken to Argos in the fifth century B. C. Since then the ruins have remained practically as now. To the town a festal road led from the Heræon, and its termination is shown by the ruins of a bridge in a ravine. There are the usual Acropolis, and also a lower city, of which the chief remains are subterranean chambers. The principal one is known as the Treasury of Atreus, or Tomb of Agamemnon, an apartment fifty feet high and of about the same diameter, constructed like a beehive, its walls being made of thirty-three horizontal circular courses of stones, gradually narrowing as they ascend. Off this there is a smaller tomb-chamber. The entrance to the beehive is by a walled passage nineteen feet wide, leading for over one hundred feet into the

hillside, the large doorway being surmounted by a lintel, of which one of the stones is thirty feet long, sixteen feet broad, and three feet thick, the estimated weight being 113 tons. There are a half-dozen vaulted tombs, but of less elaboration. The Acropolis has, as the chief entrance to the citadel, the famous "Gate of the Lions." This is in a passage having a tower on the southern side and approaching the northwestern angle of the citadel. The doorway is about ten feet wide and as high, the doorposts sloping slightly inward and supporting a large lintel stone sixteen feet long and having a triangular slab of brownish limestone. On this slab is carved a relief representing two lions reared on their hind legs, the forepaws resting on the pedestal of a column. Originally their heads, said to be made of metal, were looking toward those who approached the gate, but these heads have disappeared. Within is a terrace, formerly covered by rubbish that Dr. Schliemann removed, disclosing six tombs, in which were found the remains of seventeen persons, with much gold and ornaments. These are called the "royal tombs," and are supposed, from a reference made by Pausanias, to have been the burial place of Agamemnon and his family. The summit of the Acropolis rises over nine hundred feet, and its fortifications were built as a triangle, with the border falling off into deep ravines, on the northern and southeastern sides. Here were found



Lion Gate, Mycenae.



remains of a palace and a temple erected to Athena. The view from the summit covers the entire Argolis plain, and extends southward to the distant sea.

THE ISTHMUS OF CORINTH.

The outcropping foothills of various mountain ridges bound the Argolis plain northward, and about seven miles away the railroad crosses the summit of the ridge at Nemea. Here in a secluded forest valley was the Nemean Temple of Zeus, the national sanctuary of the Peloponnesus. This temple has had most of its columns thrown down by repeated earthquakes, but three are still standing, and in the neighborhood are held the biennial Nemean games. Descending from the ridge, the route goes northeastward to the Isthmus of Corinth. At Athikia, near the town of Tenea on the railway, was found the noted Apollo of Tenea, now in the museum at Munich. The railway goes out to the shore of the Corinthian Gulf at the little town of Corinth, a modern Grecian settlement of about 5,000 people, founded in 1858, after the previous city had been destroyed by an earthquake.

The Corinthian Gulf to the westward and the Saronic Gulf to the eastward almost bisect Greece. The Isthmus of Corinth, separating them and connecting the Peloponnesus with northern Greece, is about four miles wide. A ship canal is constructed through it, completed in 1893 at a cost of

$12,000,000, and having 26 feet depth. It is a convenience to the large commerce passing between the Adriatic and the Ægean and Black Seas, but is only able to pass the smaller ships, and the canal tolls barely pay expenses. This has always been a trade route between the east and west, and the ancients often talked of digging the canal, Nero actually beginning the work, but abandoning it. There was once a tramway on which little vessels were transported across, and many remains exist of the famous "Isthmian wall," built across the neck of land for defensive purposes. The railroad from Corinth to Athens crosses the canal on a high bridge. At either end of the canal are small towns, the western one, Poseidonia, being named for Poseidon, the Grecian Neptune. The other town is Isthmia, near which have been recently excavated ancient Isthmian sanctuaries. Here were Temples of Poseidon and the Phœnician god Melkart, and there were instituted by Theseus, and celebrated every two years, the Isthmian games, the Stadium, where they were exhibited, being now partly excavated. It was at this place that Alexander the Great was proclaimed as the leader of all the Greeks, B. C. 336.

Corinth was one of the famous cities of classic Greece, and its name has been given to that elaborate order of architecture the Corinthian. The towering eminence of Akro-Corinthe, southwest of the present town, was the Acropolis of the ancient stronghold,

and a massive fortress, its summit elevated nearly 1,900 feet. On the slopes and to the northward extended the city, to the shore of the gulf, a busy commercial mart, having, with the fortress, a circuit of probably a dozen miles. Extensive excavations have been made here, disclosing the interesting remains of the past. Thus the ancient fountain, the Peirene, has been exhumed, dating from the sixth century B. C., and showing various improvements of subsequent periods. There is a Temple to Apollo, having seven huge monolithic columns at the south-western corner that are still standing, with also a part of the entablature. There are also scanty remains of the theatre. The Akro-Corinthe hill has elaborate fortifications, erected in the middle ages, and covering a circuit of about one mile and a half, and there are still preserved several old cannon from the Venetian period. Lying on the summit are some stone blocks said to have belonged to a Temple of Aphrodite. Upon the slope of the hill is the spring which supplied the Peirene fountain, and, like other Grecian springs, it is given a mythological origin, the tale being that it gushed forth at a stroke by the hoof of Pegasus. Another story is that Æsopus, the river god, at the founding of the town bestowed it upon Sisyphos. The Phœnicians, in their sailor wanderings, were early colonists and brought here the worship of Melkart and Astarte (Aphrodite). The Dorians came in

the ninth century B. C., expanding its trade, and in the height of its prosperity Corinth planted numerous colonies on the Mediterranean shores, to control maritime routes, including Syracuse and Corcyra. Timoleon was a Corinthian, and in the fourth century B. C., after saving the life of his brother Timophanes on the battlefield, when the brother seized the Acropolis and tried to overthrow the government Timoleon permitted him to be slain for his perfidy. Diogenes lived in the suburb of Kroneion, and was visited by Alexander the Great. Corinth was prominent in the Achæan League, and when the Romans came they laid it waste and sold the people into slavery. Cæsar, however, repeopled the place, and gave it fresh prosperity, so that it had again become the first commercial city of Greece when St. Paul made his visit, founding the Christian church, to which he sent his two epistles. The great fortress was renowned for many centuries, and especially in the time of the Venetians and the Turks. Byron's noted poem, the *Siege of Corinth,* describes its many conflicts, and its capture by the Turks in 1715, they holding it afterward until the Grecian independence.

Many a vanish'd year and age
And tempest's breath and battle's rage
Have swept o'er Corinth; yet she stands
A fortress formed to Freedom's hands.
The whirlwind's wrath, the earthquake's shock,
Have left untouch'd her hoary rock,

The keystone of a land, which still,
Though fall'n, looks proudly on that hill,
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause and crouch beneath her feet.

But could the blood before her shed
Since first Timoleon's brother bled,
Or baffled Persia's despot fled,
Arise from out the earth which drank
The stream of slaughter as it sank,
That sanguine ocean would o'erflow
Her isthmus idly spread below:
Or could the bones of all the slain,
Who perished there, be piled again,
That rival pyramid would rise
More mountain-like through those clear skies
Than yon tower-capped Acropolis,
Which seems the very clouds to kiss.

From the summit of this renowned Acropolis there is a view which has been celebrated from the earliest times. Its isolated position gives the observer a survey all around the horizon, with the Corinthian and Saronic Gulfs and the isthmus spread out like a map, and enclosed by the distant mountains north and south. To the east and southeast is the Saronic Gulf, with its islands, and at the horizon the Attic peninsula, with Athens due east, displaying its Acropolis and the Parthenon and the white walls of the royal palace, thirty miles away. To the south are the mountains that enclose the Argolis plain, their eastern declivities falling off abruptly to the Saronic Gulf. To the west are the

Arcadian mountains, rising into the snow-capped peak of Ziria, the ancient Kyllene, elevated 7,800 feet, and then falling off to the fruitful plain of Sikyon, adjoining the placid and far westward extending Corinthian Gulf, which is lost in the distance, at its narrow outlet, the Strait of Lepanto, enclosed by the dim promontory which overlooks Patras. To the northward, at one's feet, is the town, with the isthmus and its canal and railroad on the right hand and the harbor and gulf in front, the background enclosed by the vast amphitheatre of the mountains of northern Greece. Almost due north rises the famous Helicon, the home of the Muses, and farther to the northwest the more distant and higher mass of Parnassus, its snow-clad summit having been Apollo's dwelling. Such is the magnificent environment of the renowned Corinthian fortress, which has seen nearly thirty centuries of history besides its earlier mythological career.

The land to the westward of Corinth, bordering the Corinthian Gulf, is Achaia, or the "coast land," which had so much part in Grecian history, and, nearer to the hill, is the fertile plain of Sikyon, through which flows the stream named for the river god Æsopus. Here are the remains, near the stream, of the theatre, stadium and aqueduct of ancient Sikyon, the "cucumber town." Beyond rises the peak of Chelmos, over 7,700 feet, and having ruins of ancient Grecian cities all about it. Nearer the

gulf is the most important monastery of Greece, the Megaspelæon, in a cave, vaulted in a cliff 3,000 feet above the sea. This monastery was established in the fourth century by Simeon and Theodorus, and the shepherdess St. Euphrosyne, but has dwindled in importance in later history. It is fortified, and the monks and their allies successfully defended it against Ibrahim Pasha's Turks in 1827. The tradition is that in the cave was found by Euphrosyne a waxen image of the Virgin and Child, ascribed to St. Luke, and still preserved in the convent and held in great reverence. The lady also called into existence the "Maiden's Spring," which gushes forth below this "Convent of the Cave." A most romantic gorge leads down from the convent, through the valley of the Erasinos brook, to the Kalavryta river, where a rack and pinion railway winds through another picturesque ravine out to the coast. Beyond this on the shore is Ægina, which was the port of Achaia and the place of the deliberations of the Achæan League, which met in the Homarian grove. It has a fair harbor and trade in grapes and currants, the chief products of the neighborhood. About twenty-five miles beyond is Patras, and to the northeast is the narrow Strait of Lepanto, not much over a mile wide, the outlet to the sea. The outcropping ridges from higher mountains enclose the strait, and on either hand are the decaying forts built to guard the pass by

the Venetians and called the "Little Dardanelles." In the olden time these were known as Rhion and Antirrhion, each having a temple dedicated to Poseidon. Just within the strait, on the northern shore, is the deeply recessed Bay of Naupactos, its fortress, now the decadent town of Lepanto, having for centuries controlled the gulf. In the middle ages the Venetians held it, and in 1407 the Turks unsuccessfully besieged it for four months, when they withdrew, after a loss of thirty thousand men. They got possession, however, at the close of that century. The Corinthian Gulf is about seventy-five miles long and broadens in places to sixteen miles.

One of the greatest naval contests of the world was fought in 1571 for the possession of this gulf. The Turks had become invincible at sea, and the great nations of Christendom united to curtail their power. Spain, Venice, Genoa and the Pope, with other allies, fitted out a grand armada, which sailed from Messina, under command of the famous Don John of Austria, the natural son of Emperor Charles V, who was then 24 years old. There were three hundred vessels in this fleet, most of them "royal galleys," the best fighting ships of the day, and manned by 80,000 sailors, oarsmen and troops. At sunrise on Sunday, October 7, 1571, they approached the entrance to the gulf, and sighted the Turkish fleet, which had come out to meet them. It had 250 "royal galleys," with many smaller vessels,

and 120,000 men. The Christian fleet advanced, with a front extending about three miles, and before the battle began the handsome Don John, in a light galley, passed rapidly among the vessels encouraging his people and saying: "You have come to fight the battle of the Cross — to conquer or to die. But whether you are to die or to conquer, do your duty this day and you will secure a glorious immortality." It was the Cross against the crescent of the infidel. The action began about noon and was desperately fought, continuing four hours and resulting in the total defeat and almost annihilation of the Turks. Only one-sixth of their vessels escaped, one hundred and thirty galleys were taken, and eighty burnt or sunk. They lost 25,000 killed and 5,000 prisoners, while over 12,000 Christian captives, who had been chained to the oars on the Turkish galleys, were set free. Ali Pasha, the Turkish commander, was among the slain. The Christian loss was about 7,600. In this contest Miguel Cervantes, who afterward wrote *Don Quixote,* served as a Spanish soldier, and lost his left hand. The defeat of the infidels created the greatest sensation throughout the Christian world, it being the most effective blow struck at the power of the Turks, and from that time their prestige declined. When told the extent of the victory, the Pope is said to have shed tears, exclaiming "There was a man sent from God and his name was John."

PARNASSUS AND DELPHI.

The northern coast of the Corinthian Gulf, the shore of Phokis and Lokris, is a succession of bays and promontories, the outcropping of the more distant mountains, and behind it rises the elaborate group of peaks making the famous Mount Parnassus. At the southern end of a ridge, coming down from the north, rises the highest summit, the Lykéri, elevated 8,070 feet, while four other peaks are detached in a semicircle, stretching east and west. It was this summit of Parnassus, in the Grecian myth of the deluge, which alone rose above the vast waste of waters, and here one man and one woman found refuge, Deucalion and Pyrrha, who were children of the Titans. When the waters subsided they went to the Delphic oracle, where the altar was without fire and the sacred temple soiled by water-weeds, and asked advice. "Go forth," was the answer, "with your faces veiled and your robes ungirt, and cast behind, as you go, the bones of your mother." They marvelled at this, feeling that it would be impious to strew their mother's bones along the way, but, going out together and walking upon the firm ground, Deucalion solved the riddle. Pointing to the ground he said, "Behold the Earth, our mother! What should her bones be but the rocks and pebbles that strew the path?" Then they veiled their faces and ungirt their robes, and, each gather-

ing an armful of stones, flung them behind as they walked. Every stone thrown by Deucalion became a man and every one that Pyrrha threw became a woman. Down from the mountain they went, with all these new creatures, to repeople the drowned Earth.

The view from the Lykéri summit is widespread, excepting to the westward. One can gaze far across the Ægean sea eastward. The steep sides of the sacred Mount Athos are to the northeast, the huge mass of Mount Olympus to the northward, with the lower summits of Ossa and Pelion alongside, and the broad Helicon to the southeast. The view to the west and northwest is circumscribed by the higher Ætolian summits of Vardousi and Kiona, the highest mountains in the present Grecian kingdom, Kiona rising 8,240 feet. Upon the abrupt eastern slope of Parnassus, in a romantic situation, is the Convent of Jerusalem, where the monks hospitably entertain the traveller. At its southern base, in a deep ravine, flows the ancient Pleistos, now the Xeropotami, having high above its northern verge the tall cliffs of the Phædriadæ, or the "shining rocks." These two cliffs are separated by a narrow chasm, through which, in wet seasons, a torrent rushes to the river, pouring down from the mountain above, which was the favorite abode of Apollo. Under the shadow of the western cliff, and at about 1,900 feet elevation above the sea, was Delphi, the

god's famous oracle. Extensive excavations have been made of the ruins of the "sacred precinct" of Delphi, largely under French auspices, the entire village of Kastri, standing on the site, being removed.

We are told that the dragon Pytho lived in this charming place, and that the impressive scenery, strong currents of air blowing out of the mountain gorges, and the ice-cold torrents pouring from its many springs, with the evil fame of the dragon, all inspired men with a mysterious awe. Apollo was then born in the island of Delos, and, hearing of the dragon, he came here five days after his birth and with his far-reaching arrow darts slew it. The mountain and its attractions so charmed him that he brought here his priests and established his home. To obtain these priests for his worship he changed himself into a dolphin and sailed among the Grecian islands, and hence came the original name of Delphi. The temple was here from the earliest times. The oracle established and the place became the headquarters of the Grecian worshippers of Apollo, and was the location of the Delphic Amphictyony, who governed it, being the earliest confederation of Greek states. From the mythological period the oracle was consulted on all important affairs, and troops of pilgrims came to the shrine, at first washing for purification in the Castalian spring, coming out of the "shining rocks" to the eastward, the belief being that the water gave inspiration.

Ovid tells of this, and so do others of the ancient writers:

> To the pure precincts of Apollo's portal
> Come pure in heart and touch the lustral wave:
> One drop sufficeth for the sinless mortal;
> All else, e'en ocean's billows, cannot lave.

The occupants of the neighboring Krisean plain were in the habit of plundering the pilgrims, and it resulted in a holy war, in 596 B. C., which drove them out and incorporated their territory with the sacred domain a few years later. The Amphictyony met twice a year, and the Pythian games were instituted, being held every fourth year to commemorate this victory. The original temple was burnt, 548 B. C., and funds were subscribed throughout Greece to rebuild it, the front being then constructed of Parian marble, and magnificently decorated. An earthquake, in the fourth century B. C., threw this structure down, and it was again rebuilt. Great wealth was accumulated at Delphi from the gifts of the pilgrims, and this was tempting. The army of Xerxes was sent to sack it, and, according to the legend, was driven back in a panic by the miraculous interference of Apollo. Again in the third century B. C. Brennus and the Gauls planned to plunder it, but they too were dispersed by a miracle. The belief was that earthquakes, frequent at Delphi, intervened in both cases. These events and the patriotic predictions of the Delphic priests

in various contests raised the reputation of the oracle to a high place, and trophies were erected here from the booty of various wars. There were repeated contests for its control, but the Amphictyony remained in possession until the Roman era. Sulla, who was besieging Athens, 86 B. C., seized its treasures for the payment of his troops, and Nero plundered it, carrying off five hundred statues, but there were plenty left, for Pliny says that in his time there were three thousand statues, and Pausanias relates that the "sacred precinct" resembled a vast museum. Hadrian restored the oracle to its pristine vigor, and Delphi had great prosperity, but with the growth of Christianity the pagan worship declined, and Theodosius, in the fourth century A. D., finally abolished it and ended the wonderful career of the oracle.

A sacred enclosure, which has been almost completely excavated, contained the temple and other buildings connected with the worship of Apollo. Innumerable statues adorned the grounds, and there were many "treasuries," small buildings containing the votive offerings of various states and cities. Near by rose a rough mass of rock, still existing, which was the "stone of the sibyl," and west of it the elaborate Stoa of the Athenians, which contained vast riches. In the open air, before the temple, stood the great altar of Apollo. Nothing now remains of the temple but the foundations. It was

surrounded by a colonnade, and measured about 190 by 75 feet. The pediments were adorned with mythological sculptures. In the vestibule were inscribed the sayings of the "seven sages of Greece," among them being the mottoes, "know thyself" and "moderation in all things." There was also a statue of Homer, who, to the Greeks, was the incarnation of wisdom. In the cella a fire was kept perpetually burning on the hearth, and here was the Omphalos, or "navel stone," with the shape of half an egg, which marked the centre of the earth. Here met the two eagles which Zeus had caused to fly from the opposite ends of the earth. In the apartment called the Adyton, which has entirely disappeared, and was said to have been purposely destroyed, the oracles were delivered. It was an underground chamber, having a deep cleft in the earth known as the "Chasm of the Oracle," from which issued a peculiar narcotic vapor. Over this chasm was placed the golden tripod upon which sat the Pythia, or priestess of the oracle, when she delivered its revelations in sounds which none but the initiated priests could understand. In the earliest times the Pythia was a young girl, but afterward only women of fifty years were selected for the office. They had to be natives of Delphi, and absolutely chaste. Preparing herself by chewing the leaves of the laurel, the Pythia sat upon the tripod, amid the narcotic vapor, and, inspired by Apollo, as was believed, and probably

affected by the gas she was breathing, fell into a convulsive ecstasy, uttering confused groans and sounds, with disconnected words, that were carefully noted by the attendant priests, and told to the anxious inquirers, in the form of metrical verses, as revelations from the god. The oracle was noted for ambiguity, and this passed not only for great wisdom, but was also calculated to preserve the priests' reputation in doubtful cases. An extensive theatre occupies the northwestern portion of the sacred precinct, while outside is a spacious Stadium. Many relics have been gathered in the Delphi Museum.

FAMOUS GRECIAN PLACES.

To the westward of Parnassus its foothills fall off to the bay of Salona, extending far up into the northern shore of the Corinthian Gulf and to the romantic intervale coming down to the sea from the northward. Here are Salona and its little port of Itéa by the shore, the landing place for Delphi. To the northward is Doris, and through it and Lokris various roads cross the mountainous peninsula, farther northward, to Malis, around the head of the Melic Gulf, now called the Gulf of Lamia, and the wide plain of the Spercheios River, flowing into its head. One of these roads comes out of the mountain fastness and down toward the river valley through the famous Pass of Thermopylæ. This region, in

the prehistoric period, was said by Homer to have been the home of Achilles and his Myrmidons, but its chief fame comes from the immortal defence of the pass made by Leonidas, King of Sparta, and his band of heroes, 480 B. C. This pass was then almost the only defile leading from Thessaly through the mountain rampart protecting the central and southern Grecian states. Two hot springs, their sulphurous waters being over 120°, gave the pass its name, the literal meaning being the "hot gate." They rise at the foot of Mount Œta, their waters flowing out to the Spercheios, and the pass was then a narrow defile between the mountain and an inaccessible morass forming the edge of the Melic Gulf. During the twenty-five centuries that have passed since the heroic battle the river and its tributaries have filled up the head of the gulf, so that now, instead of the easily closed defile, about sixty feet wide between the precipice and the sea, the pass has lost its strategic value, and is replaced by a broad, flat, and partly marshy plain, the gulf having been filled up and the waters receded to the eastward. In the days of Leonidas there was a road only wide enough for a single wheel track, which formed the western gate of the pass, and about a mile eastward Mount Œta again approached the gulf in a similar manner, the passage there forming the eastern gate. The route between the two gates was broader, and many years previously a

wall had been built near the western gate to prevent incursions by the Thessalians, this wall being in ruins when the Spartans came.

Xerxes and his Persian host had marched through Thessaly southward, the Greeks having abandoned every line of defence till they reached Thermopylæ. Leonidas had 300 Spartans and 700 Thespians, with about 3,000 more from other states. The Persians encamped in the valley, expecting the Greeks to again retreat, and waited five days before attacking. Then, for two days, the battle raged upon the coast plain, every advance being repulsed with great slaughter. Xerxes saw this method was unavailing and determined to turn the pass. Ephialtes, a traitor Malian, guided a flanking party. Leonidas, finding retreat cut off, and hemmed in on both sides by overwhelming numbers, fought with desperation, ultimately withdrawing to a small plateau above the springs, where the Greeks fell one by one, under the arrows of the Persians, until all were killed. Upon this round-topped plateau, at the western gate of the pass, the scene of the last deadly struggle, there was placed a lion, in memory of Leonidas, and the famous Grecian inscription:

> "Stranger, tell the Spartans that we are lying here
> in obedience to their commands."

There was the further inscription:

> "On this spot four thousand Peloponnesians
> Fought against more than three millions."

Other famous battles have been fought at this pass. The Greeks, B. C. 279, successfully defended it for months against Brennus and his army of Gauls, who eventually turned it, though the Greeks escaped to their ships. Antiochus of Syria, B. C. 191, defended it against the Roman invasion, and again it was turned, only Antiochus and 500 of his men escaping slaughter.

To the eastward of Parnassus are the ruins of the Panopeus Acropolis. Homer gave this place the honor of being the home of Epeios, who made the wooden horse of Troy, and here Apollo thrashed Phœbus, the wild leader of the Phlegyæ. To the southward, in a charming situation, with Parnassus to the northwest and Helicon farther southward, is the medieval citadel of Livadia. Here was the oracle of Trophonios, which was in vogue for several centuries before the Christian era. Alongside flows the Herkyna, where the inquirer, consulting the oracle, had to bathe, and there still exist the two springs of Lethe and Mnemosyne, where he drank forgetfulness of the past out of the waters of Lethe and, from the other, memory for the revelation of the oracle. Then the priests took him into a vaulted cave in the hill, where he was put into communication with the divinity, being drawn through a narrow crevice, and, on emerging, the priests placed him on the "Throne of Mnemosyne," interpreting what he had seen and heard. A

reservoir, in the castle, is said to have been this sacred cave. Farther on we approach the summits of the Helicon group, the highest, Palæovouna, rising 5,740 feet. Here is the hill of Askra, where the poet Hesiod was born in the eighth century B.C., and in the midst of the Helicon group the romantic Valley of the Muses stretches southwestward. This was the home of the nine Grecian Muses, who migrated hither from Mount Olympus, they having originated in Thrace. Among their apostles was Orpheus, and they were worshipped here during several centuries, until the Roman period, when the advent of Christianity ended it. There were many altars and statues, the latter having been taken by Constantine to Constantinople, where they were destroyed by a fire, in the fifth century A. D. On the slope of Eastern Helicon's highest summit still flows the famous spring of Hippokrene, sacred to the Muses, which is said to have first gushed forth when Pegasus, the "wondrous winged steed with mane of gold," who had grown from the blood of the Medusa when she was slain by Perseus, struck his hoof into the rock and leaped up to Heaven. There he still is, in the constellation which displays the "Great Square of Pegasus," enclosing thousands of stars. This noted fountain is now enclosed like a well; and the poet sings of it:

When wearily you scale the height of Helicon's steep mountain,
How sweet the flowing nectar of Hippokrene's fountain!

Steep also is the poet's path; but whosoe'er attaineth
At last the crowning summit the Muse's guerdon gaineth!

The scant ruins of Thespiæ — a low wall and the substructures of some temples — are to the southward, the city that had seven hundred of its warriors slain with Leonidas. Xerxes came here and burnt it. The place was repeatedly rebuilt and destroyed, but it had ceased to exist in the middle ages. Near by was Leuktra, which has entirely disappeared, the great battle that gave Thebes control of Greece having been fought here, B. C. 371. A little way to the southeast are the remains of Platæa, the "town of the plateau," where the battle took place, B. C. 479, the year after Thermopylæ, which finally drove the Persians from Grecian soil, the Greeks being then commanded by the Spartan king Pausanias, and the solemn festival of the Eleutheria, celebrated every four years, having been instituted in memory of the victory. The city was subsequently destroyed in the various Peloponnesian wars, and ultimately sank into insignificance. There are interesting remains, and the historic battlefield can be traced on the banks and intervale of the little river Asopos, which is crossed on the road leading northeast to ancient Thebes.

Thivai, the modern Thebes, is a quiet little rural settlement, with about five thousand people, on the hill of the Kadmeia, which was the Acropolis of the ancient city. From its brow the towers built by

the Franks rise as its landmarks, seen from afar, and to the westward it has a good outlook upon the Helicon and Parnassus. The Kadmeia is elevated over seven hundred feet, and it can readily be seen how the ancient city, surrounding this impregnable fortress, became the capital of Bœotia and at one time the most powerful municipality in Greece, especially when the forces of "seven-gated Thebes" were led by the renowned Epaminondas. Its origin is mythical, and is attributed to the hero Cadmus, son of Agenor, King of Phœnicia, who came here and introduced the working of metals and also the sixteen simple letters of the Greek alphabet. Cadmus was the brother of Europa, who had been borne off by Jupiter, and the legend is that he left Phœnicia to search for her and came to consult the oracle at Delphi. The sibyl advised him to follow a heifer which would meet him. Cadmus found the heifer near by, and she led him into Bœotia, where she ascended the hill that he called the Kadmeia and laid down on the summit. Cadmus determined to make here a settlement, and this hill became the citadel of Thebes. He sent some of his companions to draw water from a well which was sacred to Mars, but it was guarded by a dragon that slew the intruders. Cadmus killed the dragon, and was then directed by Minerva to sow the monster's teeth, which he did, and a host of armed men immediately sprang from the ground, and were attacking Cadmus when

he threw a stone among them, a promiscuous fight ensuing that did not cease until all were slain but five. These survivors became tractable, assisted Cadmus in building the new city, and from them descended its greatest families. He was honored always as the founder and patron of Thebes, and in recompense for his perils the gods gave him for a wife Harmonia, the daughter of Mars and Venus. Finally Cadmus and Harmonia were changed into serpents and translated to Elysium, the home of the blessed.

Thus the origin of Thebes, from Phœnicia, shows its oriental beginning, and similarly does the legend of the Theban sphynx, this fabulous monster being evidently an idea borrowed by the Grecian mythology from Egypt. This sphynx was described as having the body and claws of a lion, with the wings of an eagle, the head and breast of a woman and the tail of a serpent. To avenge the death of the dragon she was ravaging Thebes and devouring those who could not solve a riddle she proposed to whomever she met. The Thebans offered their crown to anyone who could solve the riddle, and Œdipus solved it. The riddle was: "A being with four feet in the morning, has two feet at noon, and three feet in the evening; and only one voice; but its feet vary, and where it has most, it is weakest." Œdipus answered that the being was man, who in infancy crawls upon all fours, in manhood walks

erect upon two feet, and in old age supports himself by a staff. The enraged sphynx, her riddle solved and her power gone, thereupon destroyed herself, and Œdipus gained the crown.

Thebes early extended its sovereignty over the Bœotian towns, and became powerful in Greece, at first allying with Sparta, but later with Athens. Under Epaminondas the Thebans won the victory at Leuktra, and then Sparta's power declined, but after his death the Macedonians controlled Thebes, and Alexander the Great destroyed the town, killing 6,000 and carrying 30,000 into captivity. Subsequently the city dwindled, but in the middle ages had flourishing manufactures, which led the Normans to plunder it. The Franks built a large castle on the Acropolis, of which the only remains are the far-viewing towers. It degenerated under the Turks into a rural village, suffered severely from earthquakes, but is now reviving.

There are ample remnants of ancient Thebes. Excavations have disclosed the town wall, showing that the city had a circuit of eight to ten miles, and there are indications of the location of the seven gates. The Plakiotissa brook was the old time Dirke, its head stream coming from a spring which gushed forth from the spot where Dirke was killed by the bull to which the sons of Antippe had tied her for the ill treatment of their mother. Another stream, from the southwest slope of the Kadmeia, reinforces

it, and comes from the springs of Ares, an adjacent cave having been the lair of the dragon slain by Cadmus. There also are ruins of the aqueduct that brought water from the Kithæron mountain to the Kadmeia.

Thebes is on the Attic peninsula, along which a railway runs northeastward to Athens. About fifteen miles to the eastward are the ruins of Tanagra, where extensive excavations have disclosed the remains of the town and the Acropolis. It was here, B. C. 455, that occurred the first battle between the Athenians and the Spartans, the latter being victorious. A few miles to the northward, on the coast at Aulis, in the narrow channel protected by the long and mountainous island of Euboia, the vast Greek fleet was assembled for the attack upon Troy. Here is a ruined chapel of St. Nicholas, where have been traced some remains of the Temple of Diana, in which Agamemnon was about to sacrifice his daughter Iphigenia when prevented. Near Tanagra, to the eastward, is Staniates, where was fought the Battle of Delion, B. C. 424, in which Thebes was victorious over Athens. It is said that Socrates, Alcibiades and Xenophon were all engaged in this combat, that Socrates saved the life of Xenophon, and himself was rescued by Alcibiades. The route goes southward among the hills, crosses the Attic plain, joins the railway coming eastward from Corinth, and enters Athens. The Kephisos River, crossed

just before reaching the city, is the chief stream of the Attic plain, and is the only one that does not go dry in summer.

THE GRECIAN CAPITAL.

> Who that beheld that sun upon thee set,
> Fair Athens! could thine evening face forget?

Milton tells us, in *Paradise Regained,* of "Athens, the eye of Greece, mother of arts and eloquence." We reverently greet its noble Parthenon-crowned Acropolis as we approach the famous city. Cecrops is said to have reigned on the plain of Attica in mythological times, and to have built its earliest citadel, the Kekropia. Theseus came later, as the actual founder of Athens, which was named for Athena (Minerva), its patron divinity. A range of hills, rising from the Attic plain, goes through the city from east to west, the highest being the Lycabettos, rising 910 feet, which is separated by a broad depression from the precipitous rock of the Acropolis, elevated 500 feet, and the Areopagus, at its western verge, the Hill of Mars, elevated 375 feet. The city is built upon and around these latter hills, and covers a large surface, while about five miles westward, on the Saronic Gulf is its port, the Piræus. Since the establishment of the seat of government of the modern Grecian kingdom at Athens it has had much prosperity, and the population has grown to about 130,000. It is, however, the ancient, rather than



The Acropolis, Athens.



the modern Athens, which the visitor seeks. In the view of the famous city the Acropolis is the most prominent object, a noble mass of limestone rock rising precipitously, and having its flat top covered with the ruins of white marble temples. There is nowhere else found, in so small a space, such beautiful remains of the highest perfection of Grecian classic art. The mythical Pelasgians are traditionally said to have levelled the summit, increased the steep faces of the rock on three sides, fortified the western approach, and built a wall around it. From prehistoric times the Acropolis has been the natural centre of all settlements on the Attic plain. It is still approached by the splendid entrance temple and colonnade, on the western side, the Propylæa, begun 437 B. C., with its wide marble steps, five entrance gateways, and range of statues between the columned walls. This "brilliant jewel on the front of the conspicuous rocky coronet of the Athenian Acropolis" rivalled the Parthenon in Grecian admiration, and is in partial preservation. Within the entrance, and behind the spreading wings, were on the northern side the famous chamber of the Pinakotheka, or Painted Hall, designed for votive paintings, and on the southern side, standing on a massive stone bastion, the Temple of Nike Apteros, or the Wingless Victory. This latter has been partially reconstructed, and it originally enclosed a statue of the goddess. There were also sanctuaries dedicated to

Apollo and Pan, the latter erected by the Athenians in gratitude to the god for aiding them in the battle of Marathon. It was here that Euripedes located the scene in *Ion* where the three daughters of Cecrops dance to Pan's music from the pipe.

The Propylæa was fortified by the Franks and the Turks, the former erecting the "Tower of the Franks" above the southern wing, which tower was removed in 1875. Extensive Turkish batteries defending it were also taken away by the Greeks. From the bastion, on the western verge of the Temple of Nike Apteros there is a superb view beyond the town and harbor of the Piræus and the wide spreading isle of Salamis, across the Saronic Gulf, with the far-away dome of Akro-Corinthe and its mountain background in the distance. It was on this rocky elevation that aged King Ægeus sat to watch for the return of his son Theseus from Crete. The hero unhappily forgot to hoist the white sails that were to announce his conquest of the Minotaur, and the old king, seeing in the far-off sea the black sails of the returning ship, thought his son was slain, and threw himself headlong from the rock. Byron describes this noble view in the *Corsair:*

> Slow sinks, more lovely ere his race be run,
> Along Morea's hills the setting sun;
> Not, as in northern climes, obscurely bright,
> But one unclouded blaze of living light!
> O'er the hush'd deep the yellow beam he throws
> Gilds the green wave, that trembles as it glows.

On old Ægina's rock and Idra's isle
The god of gladness sheds his parting smile;
O'er his own regions lingering, loves to shine,
Though there his altars are no more divine.
Descending fast the mountain shadows kiss
The glorious gulf, unconquered Salamis!
Their azure arches through the long expanse
More deeply purpled meet his mellowing glance,
And tenderest tints, along their summits driven,
Mark his gay course and own the hues of heaven;
Till, doubly shaded from the land and deep,
Behind his Delphian cliff he sinks to sleep.

Passing through the Propylæa, the plateau of the Acropolis is entered, with its splendid array of ruins, the Parthenon on the right and the Erechtheion on the left, the ground everywhere being strewn with fragments and remains of classic marbles. Here, originally, were many statues, shrines, reliefs and votive offerings, and the culminating point is crowned by the most perfect monument of Grecian art existing, the Parthenon, towering above all others, the great Temple of Minerva, which has been described as "the finest edifice on the finest site in the world." It was begun in the sixth century B. C., destroyed by the Persians, and rebuilt in marble by Pericles, between 447 and 438 B. C., when it was opened for public worship, and the statue of Athena erected in the Cella. This masterpiece of Phidias, known as the "chryselephantine" Minerva, was 39½ feet high, with drapery of solid gold and flesh of ivory, the goddess holding in her outstretched hand an image of Victory (Nike). The statue is only a

tradition, however, for long ago its costly materials, valued at $800,000, were carried off by plundering hordes. The platform on which the temple stands is 228 by 101 feet, and from it rise the forty-six Doric columns surrounding and making the outer framework. These columns are about six feet in diameter, narrowing to about five feet at the top, and thirty-five feet high, eight being on each end and the others on the sides of the temple. They swell slightly in the middle, taper toward the top, and are gracefully fluted. Around the temple ran a frieze of ornamental sculpture, much of which, known as the "Elgin marbles," was taken away by the Earl of Elgin, and is now in the British Museum. Other portions are in the Acropolis Museum, while the western sculptures remain in position, and there are a few on the southern side. This frieze, 524 feet in length, represents a procession giving in detail the progress and glory of Athens, in the service of the goddess, and is regarded as the best work of Phidias.

The festival of the Panathenæa was celebrated every four years, and culminated in the procession from the city to the Parthenon, where the richly embroidered saffron peplos, or robe, was presented to the goddess in an elaborate ceremonial. Opened by the Panathenæan festival of 438 B. C., and then consecrated to Minerva, the Parthenon was kept sacred to her for over six centuries. About the fifth

century A. D. it became the Christian church of St. Mary, and when the Turks came, in the fifteenth century, they made it a mosque, building a minaret at the southwestern corner. In 1687 the Venetians captured the town, and the Turks, retreating to the Acropolis, stored their powder in the Parthenon. The Venetians bombarded it, and on September 26th a bomb ignited the powder and the building was blown up, 300 Turks losing their lives in the explosion and a capitulation following. The Turks regained possession the next year, and built a smaller mosque on the ruins. At the beginning of the nineteenth century Lord Elgin was British ambassador to Constantinople, and procured a Turkish firman authorizing the removal of "a few blocks of stone with inscriptions and figures." Putting several hundred laborers at work, he removed the greater part of the frieze, pediments and metopes, taking them to England, at a cost of $250,000, the British government, in 1816, buying them for $175,000 for the British Museum, making its most valuable possession. This removal gave a shock to Lord Byron, who denounced it in his poem, the *Curse of Minerva,* written in March, 1811, but afterward suppressed, and not published until 1828, after Byron's death. There has been no complete restoration of the Parthenon, only a few repairs, and patching of three broken columns, so that the splendid ruin, as we now see it, is the survival of the explosion of 1687.

The Erechtheion, to the northward, almost at the edge of the plateau, was a smaller building, on a lower level. This temple was founded by Erechtheus, the adopted son of the goddess Athena, on the site where she victoriously contended with Poseidon for the possession of Athens. In the ancient shrine was the "gnarled olive tree," which the goddess made to grow, and also the impression made by Poseidon's trident, in producing the wonder-working salt-water spring. The Persians burnt the temple in the fifth century B. C., destroying the olive tree, but it put forth a new shoot, a few feet long, two days afterward. The temple was rebuilt later, and was used for a mausoleum. The sepulchre of Cecrops occupied the crypt, and here were the shrines of Athena and other deities. It contained the sacred olive-wood statue of Athena, that fell from Heaven, and before which burnt the golden lamp of Callimachus, with its everlasting wick of asbestos, kept ignited day and night and trimmed only once a year. This temple also became a Christian church, and subsequently was a Turkish harem. It has been partially restored, although one of the Ionic columns was carried off by Lord Elgin. The eastern and northern porticos were each upheld by six Ionic columns, and the southern portico of the Caryatides was supported by six figures of maidens standing on a parapet. One of these is now reproduced in terra cotta, Lord Elgin having removed the original.

There was no western portico, but instead a lateral vestibule on each side, forming a sort of transept. This temple was about 66 feet long and 37 feet wide, standing on a basement of three steps. Adjoining it to the southward was the palace of Erechtheus, and here was built an ancient temple to Athena, the Hekatompedon, of which recent excavations have disclosed the foundation walls. At the intersection of the northern and eastern walls of the Acropolis a Belvedere is constructed, giving a splendid view over modern Athens, while near the southeastern corner is a museum where many of the sculptured remains are exhibited. It is noteworthy that, in their original glory, all the temples of the Acropolis, as well as those of the Asty, as the lower town was called, were gorgeously tinted, the artistic chiselling being brilliantly displayed by delicate and strong coloring. The statues and sculptures were all painted in the resemblance of living human beauty of the best type. The elaborate draperies were bedecked with burnished gold. In the Elgin marbles of the Parthenon frieze are seen the holes where the metal weapons were fastened and the golden chain bridles were hung. Costly jewelry also decorated some of the statues. Untold wealth was lavished on these ornaments, but long ago the invading hordes had stolen it all.

The lower hill of the Areopagus is west of the Acropolis, separated by a depression. Here sat the

ancient court of eminent citizens, who held supreme jurisdiction in capital cases, and in a fissure, at the northeastern base, was the shrine of the Furies, the "avenging deities of blood." This Hill of Mars is said to have been the spot where St. Paul, 54 A. D., delivered the address to the men of Athens, described in *The Acts of the Apostles,* and near it are the ruins of a Christian church that was dedicated to Dionysius the Areopagite, his first convert in Athens. Around the western base of this hill ran the old road connecting the Acropolis with the public marketplace, the "Hill of the Market," the great assembly ground of ancient Athens, surrounded by important structures. Here is the Theseum, or Temple of Theseus, the most complete specimen now remaining of a Greek temple, which has survived for more than twenty centuries. It is 104 by 41 feet, surrounded by a Doric colonnade of six columns at each end and thirteen on each side. They are nineteen feet high and more slender than those of the Parthenon. A Doric frieze, partially sculptured, surrounds the building. There are reliefs, much weather-worn, depicting the labors of Hercules and the achievements of Theseus. This temple was used as a Christian church, and during the Turkish rule it became a burial place for Englishmen.

The lower town presents other interesting remains. Beyond the base of the Acropolis stands the Arch of Hadrian, erected by the Romans, an archway twenty

Mars' Hill, Athens.



feet wide, in a gateway sixty feet high and forty-four feet wide. It was built to divide the old Grecian city from the newer Roman settlement, its inscriptions reciting on the one side—"This is Athens, the old city of Theseus," and on the other, "This is the city of Hadrian and not of Theseus." Through this archway passes the road from the Acropolis to the Olympieion, toward the southeast, the Temple of Jupiter Olympus, constructed during Hadrian's reign, of which remain only fifteen massive Corinthian columns and a few fragments above them. This temple, dedicated in the second century, originally had one hundred and four columns, in double rows on the sides and triple rows on the ends, each being about fifty-six feet high. It was one of the largest Grecian temples existing, 354 by 134 feet, containing a huge statue of Jupiter. Deeply recessed below the southern front of this ruin flows the little brook Ilissos, and here the water-courses from the upper town originally found their outlet, the legend being that this was the place where the last waters of the deluge disappeared, so that the foundation of the earliest structure on the site was attributed to the gratitude of Deucalion, the Grecian Noah and the progenitor of the new race of men. The narrow Ilissos dries up in summer, but sometimes is a torrent. Its banks are given as the scene of the abduction of Oristhyia, daughter of King Erechtheus, who, while she was gathering

flowers, so captivated rude Boreas that he carried her off to his far northern home. Westward of the Arch of Hadrian, and nearer the Acropolis, is the monument of Lysikrates, a dilapidated but beautiful little circular temple erected to this hero, who was the leader when the boy-chorus of the tribe of Akamantis won the prize. It was built in the fourth century B. C., and is said to be the oldest structure existing of the Corinthian order. It was long used as the library of a convent. This cylinder, surrounded by Corinthian columns, is thirty-four feet high and nine feet in diameter. The Theatre of Dionysos, where the most famous Greek plays were exhibited, was at the southern base of the Acropolis, and partly constructed on the slope of the hill, where, in a semicircle of 150 feet radius, the rows of seats were provided, with the orchestra and stage extending on the lower ground in front. Dionysos was the inventor of the wine-press, and the theatre was named in his honor, as it was built in the precinct of Bacchus, whose cult was associated with stage performances. This theatre was covered with rubbish until 1862, when some traces were discovered, and it has since been excavated.

The Athenian Stadium is westward from the Temple of Jupiter, laid out in a natural hollow, and was originated by Lycurgus, who built it B. C. 330, and about the same time completed the theatre. The Stadium was subsequently constructed in white Pen-

telic marble, about 140 A. D., by Herodes Atticus, a Roman, who spent a large fortune in adorning Athens. This Stadium is 676 feet long and 109 feet broad, and it has accommodations for fifty thousand spectators. The actual length of the course is 584 feet. In 1870 excavations were begun, and it has been completely restored by the munificence of M. Averoff, a wealthy Greek merchant of Alexandria. Here were revived the ancient Olympian games in 1896, the scene being transferred from Olympia to Athens. In 1906 the latest festival began on April 22 and continued ten days, during which the city was overflowing with visitors. The opening was attended by King Edward and Queen Alexandra of England and King George and Queen Olga of Greece. The programme was very comprehensive, and was participated in by competitors, not only of Greece, but of all nations, these participants marching around the Stadium on the opening day in a procession numbering nearly nine hundred, including various lady gymnasts. The great event, the running race from Marathon to Athens, twenty-six miles, was won by Sherring, a Canadian. The Americans won most prizes, scoring 74, England being second with 39, and Greece third with 30. The Marathon race was witnessed by 150,000 spectators along the route, and the victor received as a prize a beautiful statue of Minerva. The Grecian champion Koutoulakis was the popular favorite, and had

taken the holy sacrament, with an oath that he would win or die, but though unsuccessful he happily survived the defeat. The ceremony closed on May 2, with a grand dinner given by King George to the officials, judges and victors, four hundred persons attending.

Athens, as we see it now, is mainly a growth of the last half of the nineteenth century. When it became the capital of the modern Kingdom of Hellas, in 1834, it had few houses and but small population. Its handsome public buildings are of modern creation, and it covers a surface which was but sparsely occupied in the ancient days. The Place de la Constitution, northeast from the Acropolis, is its centre, and upon this fronts the royal palace, a large building of Pentelic marble and limestone, erected in 1834, adorned by a Doric colonnade, and having spacious gardens stretching southward toward the vale of the Ilissos. To the northwest of the Place de la Constitution are the Parliament House and other government buildings. Not far away is Dr. Schliemann's "Palace of Troy," long his home, and still occupied by his family. The Academy of Sciences and the university have spacious buildings to the northward, the latter attended by 2,500 students. The new library, adjacent, has 250,000 volumes and many valuable manuscripts. The hill of Lycabettos forms a noble background to these stately buildings. Farther northward are the Poly-

technic School and the National Archæological Museum, the latter containing a splendid collection of antiquities. Upon the top of Lycabettos is to be erected a noble monument to the heroes who fell in the revolution which delivered Greece from Turkish domination, the hill being made a tree-planted park with a railroad encircling it and ascending to the summit. This work is expected to be completed and the monument dedicated at the centenary of Grecian independence in 1921.

Some distance to the northwest is the flat-topped hill of Kolonos, where Sophocles had his olive-environed home, whence he looked out upon a lovely view of the Acropolis and Athens. To the southward of this hill was the famous olive grove of Academia, named after its owner Akademos, dedicated to Athena, and the favorite resort of Plato and other philosophers. From this grove, thus early devoted to science and philosophy, came the modern term of academy. Of this noted district Sophocles gave description:

Friend, in our land of victor steeds thou art come
To this Heaven fostered haunt, Earth's fairest home,
  Gleaming Kolonos, where the nightingale
In cool, green covert warbleth ever clear,
True to the deep-flushed ivy and the dear
Divine, impenetrable shade,
From wildered boughs and myriad fruitage made,
  Sunless at noon, stormless in every gale
Wood-roving Bacchus there, with mazy round,
And his nymph muses range the unoffended ground.

The history of Athens, opening in mythical times, is substantially the history of Greece. Cecrops was the first king, then Erechtheus, Pandian, Ægeus and Theseus, under whose guidance, as narrated by Thucydides, Athens emerged into the historic era, and to mark his reign, which brought all the tribes of Attica under the Athenian rule, the festival of the Panathenæa was instituted. After the kings, in the eleventh century B. C. the rulers were Archons, and they were followed by other governing powers. Draco made his code of laws, 621 B. C. and Solon became Archon in 594. Peisistratos followed, and then his sons Hippias and Hipparchos. The latter was assassinated, and the former expelled, by Spartan aid four years later, 510 B. C. Then came the war with Darius of Persia, and the dawn of the Athenian navy, resulting in the Persian invasion, and their defeat at Marathon, 490 B. C., and the second Persian invasion by Xerxes, and their capture of Athens, but defeat in the naval victory at Salamis 480 B. C., and subsequent battle at Platæa 479 B. C. Themistocles and Aristides were then the leaders, the Piræus was made the harbor, and the Long Walls built between it and the city. Afterward came the golden age of Athens under Pericles, with the construction of the Parthenon, the Propylæa and the Erechtheion. Pericles died by the plague in 429 B. C., the Peloponnesian war was carried on for many years, and Athens declined. Thucydides,

Alcibiades and Demosthenes were among the noted Athenians of this time, also Euripides, Aristophanes, Hippocrates, Herodotus, Sophocles and Socrates, who died in 399 B. C., while Plato lived here later, dying 347 B. C. Macedonia subsequently ruled Athens, under Philip and Alexander, and this era was followed by the domination of Rome, when Athens, in the second century of our era, under Hadrian and his successors, had a new period of prosperity. Then came the overrunning of Greece by the barbarians and the Gothic rule, while subsequently Athens was subject to Byzantium. Other invaders followed, and ultimately the Turks captured Athens, in 1456, holding it until the Grecian war of independence, when the Greeks captured the Acropolis in 1821, but were besieged again by the Turks, and capitulated after a heroic resistance in June, 1827. It was not until the intervention of the European powers in 1833 that the Turks finally evacuated this famous citadel. Athens has since enjoyed peace as the Grecian capital, and has had constantly growing prosperity.

THE NEIGHBORHOOD OF ATHENS.

The people of Athens take their sea bathing at the villages on the Bay of Phaleron, to the southeastward, adjoining their port of the Piræus. The latter town is of modern growth, its present harbor, quays and buildings having been entirely constructed since

Athens became the capital. There is a large trade constantly growing, and the port has a population of about 80,000. The Persian wars created the Athenian navy, and this made them think of a port on the nearest coast, the Bay of Phaleron, where there is a good roadstead. Themistocles began the ancient harbor, and founded the navy, using for the latter the revenues of the silver mines of Laurion, while Pericles completed the ancient port, of which the Athenians were very proud. Its fortifications and ship houses were destroyed by Sulla, in the first century B. C., and it slumbered in neglect and desolation until revived in 1835. There have been disclosed many remains of the old buildings, walls, and ship houses, and also the circular tomb of Themistocles, down by the shore. This statesman is said by Plutarch to have originated a saying, which ever since, in all races and all languages, under various guises, has been a universal proverb. He said that his son, who knew how to wheedle his mother, was the most powerful man in Greece, "for," said he, "the Athenians rule the Hellenes, I rule the Athenians, your mother rules me, and you rule your mother."

Off this coast, and rising into rugged hills, spreads the spacious island of Salamis, originally settled by the Phœnicians, and deriving its name from *Shālam,* meaning "peace" or "rest." Homer describes it as the home of Ajax, and Solon got possession for

Athens in the sixth century B. C. It is separated from the mainland by the Strait of Salamis, encircling the jutting shore to the northward of the Piræus, and here was the scene of the great naval battle, in which the Greeks, 480 B. C., defeated the Persians. On the mainland shore is a hill, still called the "Throne of Xerxes," which is said to be the "rocky brow" where he sat in his silver-footed chair to watch the battle. The Greeks defeated the Persians, destroyed three hundred of their triremes, and the invasion by Xerxes, thus checked, was repelled in the subsequent year at Platæa. Aristides, who had been recalled from banishment, was a leader in this victory, and Æschylus, who took part in it, told its story in a tragedy, performed eight years later in the Athenian Theatre of Dionysos. Upon Salamis is now the naval arsenal, and it is the chief station of the Greek navy. In October, 1909, this arsenal was seized by Lieutenant Tibaldos and the crews of his torpedo flotilla, of eight small vessels, who had mutinied because of dissatisfaction with the government at Athens for abandoning the Grecian claim on Crete, at the behest of the European powers. They only held the arsenal a few hours, however. Troops and a battery sent from Athens, drove them out, one of the torpedo boats was sunk, and Tibaldos with the others sailed away. He disappeared, and the boats soon surrendered. Four British warships were sent to the Piræus in consequence of this revolt,

which for a time looked portentous, but their intervention was not needed.

The Strait of Salamis broadens out northward into the spacious and almost circular Bay of Eleusis, and on its farther shore is the little village that was the home of Æschylus and the seat of the famous "Eleusinian Mysteries," that flourished for more than a thousand years, until the fourth century of our era. These, which are believed to have reproduced a worship that antedated the Grecian mythology, were based on devotion to the goddess Demeter (Ceres). Her daughter Proserpine having been carried off by Pluto, Demeter, according to the legend, sought Proserpine's recovery, and in the course of her search arrived in the guise of an old woman at Eleusis, being well received by Keleos, the king. As she was the goddess of husbandry, she repaid the kindness by teaching his son Triptolemos the art of agriculture, and gave him seed-corn to plant. The memory of the gift, which symbolized the development of mankind from nomadic life to the duties of a well-ordered community, was celebrated in two Eleusinian festivals, in the spring and autumn, representing the growth and the decay of nature. Another part of the legend was that Proserpine was afterward allowed to spend two-thirds of the year with her mother, and during the remaining time she dwelt in the subterranean home of Pluto, like the seed-corn in the ground. Only the Mysti, or initi-

ated, were allowed to participate in the festivals, a feature of which was the solemn torchlight procession, leaving Athens on the evening of the fifth day, that marched along the "Sacred Way" to Eleusis. There are traces still remaining of this "Sacred Way" on the route from the capital, particularly at a mountain pass, where niches for statues and inscriptions have been laid bare in bordering cliffs. Cicero, who was one of the Mysti, has written that the mysteries taught "not only to live happily, but to die with a fairer hope." There is shown at Eleusis the fountain where Homer says the Eleusinian women danced to music. The "Great Temple of the Mysteries" has been fully disclosed, and its ruins show elaborate construction. It was destroyed in the Persian invasions, restored by the Romans, and again destroyed by the Goths in the fourth century A. D. It stood on a plateau, above which rises the Acropolis of Eleusis, where was the old time citadel. This famous place is now represented only by a small village and some remnants of the moles forming the ancient harbor.

Up in the mountains toward the northeast is the noted fortress of Phyle, at 2,250 feet elevation, which commanded the passes between Attica and Bœotia. The massive walls and several towers survive, enclosing a small oval plateau, and the principal entrance was so contrived that the approaching foe, on the narrow road, was at the mercy of the garrison,

who could assail his right flank. From the walls there is a splendid view southward over Attica and the sea, but higher mountains enclose the northern side, and thus commanded the fortress. Sparta conquered Athens in 404 B. C., razed the fortifications, and put in power the aristocratic "Thirty Tyrants," who expelled the gallant Thrasybulus from the city, and the hero retired to Phyle with seventy comrades, resisted the tyrants, and collected a strong band of followers, who sought an alliance with the democracy of the Piræus. In this way Thrasybulus was enabled to control the Piræus, and being thus reinforced, he drove the "Thirty Tyrants" from Athens in 403 B. C., becoming master of the Attic plain.

To the eastward of Athens is the long and almost treeless ridge of Mount Hymettos, beautiful but almost barren, rising nearly 3,400 feet, and falling off abruptly, on its far eastern slope, to the lower terraces nearer the sea. Its bluish-gray marble was used by the ancients for their buildings, and one of the old quarries is yet visible. They also enjoyed the famous "honey of Hymettos," which continued to be used as a name, though most of the honey thus designated, and highly prized in Athens, comes from other places in Attica. The roads leading eastward from Athens go around the northern base of Hymettos, and through a depression between it and the noted Pentelikon Mountain, which is farther to the northeast, its summit elevated 3,640 feet and having

on its southwestern slope the richest monastic establishment of Attica, the Pentéli convent. On this slope are the quarries, yet worked, which yielded the valuable Pentelic marble, used by the Greeks both for buildings and sculptures. There remain the drums of a few columns, anciently taken out, and still awaiting transportation, and traces of the inclined planes are seen upon which the blocks, in the early times, were brought down the mountain slope. This marble is fine grained and colored a brilliant white with a yellowish tinge, due to iron, which gives in time a rich golden hue. A signal tower is now on the summit where stood formerly a statue of Athena. There is a grand view all around the horizon, with the plain and Bay of Marathon at the base of the mountain, to the eastward. This plain, where the great battle was fought, was once covered by the sea, but as Byron suggests, now looks out upon it, and is splendidly environed by the semicircle of mountains, upon the slopes of which the whole ancient Grecian population might have been seated as in a theatre to watch the fight. It was at Pikermi, in the foothills here, on the road to Marathon, that the last important outbreak of brigandage in Greece occurred, in April, 1870, an Italian and three Englishmen being shot by the bandits.

> The mountains look on Marathon
> And Marathon looks on the sea;

And musing there an hour alone
I dreamed that Greece might still be free.

Thus sang Byron in *Don Juan,* and the visitor recognizes the fidelity of his description. Coming out of the defile, it is seen that the semicircular Bay of Marathon is bordered by an extensive plain and marsh on its northwestern and northern shores, and from these ascend two intervales into the encircling hills. In the middle of the flat plain, and about a half mile from the sea, rises the "Soros," an isolated knoll, about six hundred feet in circumference and forty feet high, overgrown with brushwood. In September, 490 B. C., the Persians had landed on the shores of the bay, and were preparing to march southward to Athens. The Athenians, 10,000 strong, under Miltiades, were in the northwestern intervale upon their flank. For several days the Persians hesitated to march, fearing the Athenian attack, when Miltiades began the battle by a stratagem, having a weak Grecian centre and two strong wings. Herodotus tells how the centre boldly charged the enemy, were defeated and pursued, and then how the wings, the Athenians on the one side and the Platæans on the other, enfolded the pursuing Persians and defeated them. The defeat was made a rout; the fleeing Persians were chased into the marsh and to their ships. The Persian loss was 6,400, while 192 Athenians were slain and buried on the field, over their graves being raised the mound of the

"Soros." A similar mound raised over the graves of the Platæans has entirely disappeared.

Southward from Salamis, in the Saronic Gulf, is the Island of Ægina, presenting on all sides but the westward abrupt cliffs to the sea. The ancient port of Ægina is on this western coast, which slopes gently to the water, and it is now a village of about five thousand people, mostly fishermen and husbandmen, its best known industry being diving for sponges during spring and summer. The summit of the island, the Oros, now called Mount St. Elias, is elevated 1,742 feet, and a conspicuous object on a lower but isolated promontory on its side is the group of columns remaining of the Temple of Aphæa, nearer the sea. Around the Oros, which is the most prominent elevation in the Saronic Gulf, the clouds always gather before a rain. We are told that King Æakos, son of Zeus, the legendary ancestor of the people of this island, besought his father, after a long drought, to send rain, and when the prayer was granted, the clouds came around the summit, and have always since done so. In gratitude, an altar was erected to Zeus on the mountain, and relics of the old walls remain, there being a magnificent view. Recent excavations have disclosed the remains of a city on the summit, and various bronzes and sculptured figures have been found. Æakos, on account of his wise government, was made one of the judges in the nether world. The Dorians were the first historic

settlers, and in the sixth century B. C., the island, through its extensive commerce, had attained great prosperity, its merchants then being the richest among the Greeks, and its coinage, stamped with a tortoise, widely circulating. Exciting the jealousy of Athens, it was captured, after a long siege, B. C. 456, and later the people were expelled. Ægina never regained prosperity. There are remains of the moles that formed the ancient harbor, but the Temple of Aphæa is the chief ruin. It was a Grecian temple of the fifth century B. C., of which about twenty columns are still standing. There are sculptures taken from this temple in the museums of Munich and Athens, and various fragments are in the museum of Ægina.

The peninsula of Attica stretches into the sea, terminating in Cape Colonna. A considerable part of the southern surface of the peninsula is the mining district of Laurion, where the early Greeks got their silver, the output being quite large, and, as already stated, the Athenians, who possessed these mines, were persuaded by Themistocles to devote the profits to founding their navy, but by the beginning of the Christian era the silver mining had fallen into decline. In 1860, however, it was revived, and the mines have since been worked, not for silver, but chiefly for lead, cadmium and manganese. There are over two thousand shafts and galleries, many appearing now in the same condition as they were left by the

ancient workers. The shafts are about six feet square, and some are sunk four hundred feet, there being niches in the walls for lamps and water-vessels. The ancient workmen were slaves, who carried the rock out of the pits on their backs.

The termination of the Attica peninsula, Cape Colonna, the original Cape Sunion, stands as a huge watch-tower at the extremity of Greece, a bold promontory elevated nearly two hundred feet, with its sides and front descending almost perpendicularly to the sea. This massive rock is chronicled by Homer as sacred to Poseidon, the sea god, and his temple on the summit is surrounded by a fortified wall and towers, a structure built in the fifth century B. C., and referred to by Demosthenes in one of his speeches. The temple was constructed like the Theseion of Athens, but smaller, measuring about 100 by 44 feet, and is believed to have been built in the time of Pericles. There are eleven columns yet standing, with a part of the eastern end, but all the remainder is in ruins. The columns gradually disintegrate and fall, for at the beginning of the nineteenth century fourteen were standing, and nineteen a century earlier. Near by have been excavated the foundation walls of a Temple of Athena. There is a noble outlook from Sunion over the sea with its many islands, the Oros of Ægina being off to the westward, and the numerous Cyclades east and south, with distant Milos far south, and keen observers

think that sometimes the dim contour of the higher Cretan mountains can be traced over a hundred miles away. The striking view of this temple-crowned promontory, on the approach from the Ægean sea, discerned from a great distance over the waters, was a source of inspiration to Lord Byron, who speaks of it in his notes to *Childe Harold*. In Canto II he wrote the following invocation to the Hellenic memory:

> Fair Greece! sad relic of departed worth!
> Immortal, though no more; though fallen, great!
> Who now shall lead thy scattered children forth,
> And long accustom'd bondage uncreate?
> Not such thy sons who whilom did await,
> The hopeless warriors of a willing doom,
> In bleak Thermopylæ's sepulchral strait —
> Oh! who that gallant spirit shall resume,
> Leap from Eurotas' banks, and call thee from the tomb?

THE ÆGEAN SEA

X

THE ÆGEAN SEA

Crete—Zeus—The Minotaur—The Labyrinth—Candia—Knossos—Gortyn—Canea—Kydonia—The Archipelago—The Cyclades—The Sporades—Milos—Delos—Apollo and Diana—Megali Delos—Mykonos—Kea—Kythnos—Seriphos—Siphnos—Kimolos—Pholegandros—Sikinos — Nios — Santorin — Kaymeni Islands—Phira—Anaphi—Amorgos—Paros—Antiparos—Naxos—Syra—Hermonpolis—Tenos—Andros — Scarpenti—Cos—Kalymnos—Leros—Patmos—St. John—Samos—Chora—Nicaria—Scio—Mytilene—Eubœa—The Euripus—Chalkis—Eretria—Karystos—Xerochori—Cape Artemision—Kavo Stavro—The Pegasæan Gulf—Thessaly—Volo—Mount Pelion—Kynoskephalæ—Pharsalos—Trikkala — Kalabaka — The Peneios River—Larissa—Vale of Tempe—Mount Ossa — Mount Olympus — Macedonia—Thrace—Saloniki—Mount Athos—Thasos—Philippi—Samothrace—Lemnos—The Dardanelles—Chersonesus—Gallipoli—Anatolia—Province of Asia—Nicæa—Hissarlik—Tenedos—Siege of Troy—The Levant — Mysia — Pergamos — Lydia—Sardis — Crœsus — Thyatira—Ala-Shehr—Philadelphia — Manissa—Smyrna—Skala Nova—Ephesus—St. Paul—Temple of Diana—The Seven Sleepers—The Mæander—Caria—Laodicea—Colossæ—Aidin—Miletus—Halicarnassus—The Mausoleum—Cnidus—Lycia—Adalia—Pamphylia—Mount Taurus—Pisidia—Isauria—Cilicia—The Cydnus—Tarsus—Adana—Cyprus—Pygmalion and Galatea—Isle of Rhodes—The Colossus—Knights of St. John—Byron's Invocation to the Ægean.

THE ISLAND OF CRETE.

King Ægeus of Athens is believed to have named the Ægean Sea. From Crete, on its southern verge, this famous sea stretches more than four hundred miles northward, between Greece and Turkey, on the one side, and Asia Minor, on the other. For much of the distance it has a width of two hundred miles, and islands are scattered all through it. Crete, on its southern boundary, is one of the most ancient islands of the Mediterranean, as it is among the largest, and its origin is full of myths. The earliest navigators settled it, and the population grew apace, for it was the meeting place of many races of men, long before the Hellenic world, as we know it in history, began to exist. Here came peoples from Asia and from the Nile valley, who coalesced, making a most populous community, whence migrations were made in diverging courses throughout the Hellenic empire. Homer sang of "the hundred cities of Crete." The Pelasgi and the Eteckretes were there long before the Phœnicians, coming from Asia Minor and bringing with them the worship of Rhea (Cybele) and her son the great Zeus (Jupiter), with also the name of Mount Ida, whence they seem to have migrated. Cybele was the daughter of Cœlus (Heaven) and Ga (Earth), the wife of Cronus (Satan), and mother of the highest gods and goddesses. In the Grecian mythology we are told that Satan insisted

on devouring his children, so Cybele, by the advice of her parents, went to Lyctos in Crete, where she gave birth to her son Zeus. When the infant was born various pious youth of that place gathered around him with clashing arms and loud instruments of music, drowning the child's cries, while the shrewd mother went away, to present her husband a stone wrapped up like a child. The stratagem was successful, Satan swallowing the stone. The infant was concealed in a cave on Mount Ida, where he was nursed by the nymphs, and when he grew to manhood he seized the government of the heavens and the earth, dethroning his father, and made his home on Mount Olympus in Thessaly, just north of the modern Grecian boundary. Minos was the son of Jupiter and Europa and the father of Ariadne and Deucalian, the Grecian Noah. To obtain possession of the throne of Crete he declared that his father and the gods granted him everything for which he prayed. He therefore implored that a bull might come forth from the sea, promising to sacrifice it to Neptune, the sea god. The bull appeared, and he obtained the kingdom, but he so greatly admired its beauty that to save it he sacrificed another bull, which made Neptune wroth. Neptune therefore sent the Minotaur to Crete, a creature with the body of a man and the head of a bull. Minos acquired much power by sea, conquering all the Ægean islands, and made war upon Athens, compelling it to send to Crete a tribute

periodically of seven youths and seven maidens, to be devoured by the Minotaur. After death Minos became one of the judges in Hades.

As a home for the Minotaur, Minos got his faithful subjects Dædalus, the inventor (who taught the people how to make sails for their boats), and his son Icarus to build the wonderful maze or labyrinth. This was a structure of so many winding and complex passages and rooms that no one entering could find his way out, not even Dædalus or Icarus. When they realized that they had been caught in their own snare, they made wings fastened with wax to their shoulders, and thus flew up and out of their prison. Icarus went so high that the heat of the sun melted off his wings, and he tumbled into the sea below, which in memory has been called the Icarian Sea, while Dædalus, flying lower, escaped in safety to Sicily. The Athenians chafed at the sacrifice of their youths and maidens sent to be fed to the Minotaur, and the young prince Theseus asked to go with them, hoping to slay the monster. When the embassy reached Crete, they were taken to King Minos in the palace, and Ariadne, the king's daughter, when she saw Theseus, fell in love with him, and thought she would save him. Next morning she sought Theseus, and giving him a ball of string told him to fasten one end at the entrance to the labyrinth and unwind it as he went in, and also gave him a sword with which to attack the Minotaur. Theseus entered

with the Athenians, and going from one passage to another gradually unwound the string. The guards led the party through the maze, in and out, until sure that they were confused, and then left them. Theseus comforted his companions, and soon they heard the monster coming, and with a loud bellowing the Minotaur rushed at the young hero. Too quick for the monster, with a stroke of the sharp sword he cut off one of his legs, and he fell headlong. In a second he ran the sword through the creature's heart, and the Minotaur fell dead. They remained until night, and then Theseus led the party safely out of the labyrinth, by following the long string to the entrance. He took them home in triumph, but failure to hoist the white sails, on approaching Athens, so shocked his father, King Ægeus, that he plunged from the rock to death, and Theseus became the king.

Crete, which in the Italian is Candia, stretches for about one hundred and sixty miles east and west, and has a breadth of thirty-six miles in the widest portion, narrowing elsewhere to barely seven miles. A limestone mountain chain traverses it, the summit of Mount Theodora, at the westward, rising 7,900 feet, Mount Christos, to the eastward, 7,200 feet, and the highest summit, Mount Stavros near the centre, 8,065 feet, this being the ancient Mount Ida. These mountains are carved by many deep valleys and ravines, running out to the sea, and the larger part of the surface is a barren waste, off which the rainfall

dashes in wild torrents. There is an arable plain of Messara, at the base of Mount Ida, covering about four hundred square miles, and some other fertile valleys and small garden spots elsewhere, but the island barely grows enough grain for home consumption, while olive oil, currants and wines are the chief exports, and cattle are raised. It was natural for all the maritime races of the Mediterranean to avail of the harbors of Crete, but, even in antiquity, most of these had to be artificially deepened and protected by moles. Crete, owing to its configuration, early became the home of various and hostile tribes in many separate towns, and was usually in a turmoil, which still goes on, breaking out periodically and requiring the intervention of the European powers for settlement. It anciently had two capitals, Knossos, near the northern coast, and Gortyn, on the fertile Messara plain. After the numerous Hellenic vicissitudes the Romans conquered the island, and it ultimately went to their eastern empire. The Saracens held it awhile, and in the thirteenth century it fell to the Venetians, who ruled it four hundred years, when the Turks conquered it in the later seventeenth century. There have been frequent rebellions against the Turks, the most active insurgents being the Sphakiotes, who live in the mountain fastnesses of the western island. Rebellions in the nineteenth century have obtained for the Cretans a partial independence, and in 1897 they had another

outbreak, proclaiming their adhesion to Greece, and producing serious conflicts.

The result of this was an intervention by the European powers, and the appointment of Prince George, the second son of the King of Greece, as High Commissioner, with Turkish suzerainty, under protection of the powers. But great discontent continued, however, and in 1905 and again in 1908, there were rebellions requiring interference. The Cretans declared for union with Greece, and went so far as to elect delegates to the Grecian Parliament, when they learned that the powers intended to withdraw their force of protecting troops from the island, replacing them by warships. This was done in July, 1909, whereupon a great ferment arose and Turkey prepared a fleet to send to the island. Diplomatic exchanges followed, but for a time war between Turkey and Greece seemed imminent. The withdrawal of the troops occurred July 27, whereupon the Greek flag was run up on the fortress and barracks at Canea. The powers protested vigorously, fearing a war that might involve all Europe. The Provisional Administrative Committee at Canea, who controlled the government, were stubborn, as they had taken oaths of allegiance to the King of Greece, but the powers were potential at Athens, and the arrangement was finally made that the flag should come down. At sunrise, August 18, under direction of the consuls at Canea, a force of sailors landed from the interna-

tional fleet, shot at the flagstaff, breaking it, and thus brought down the flag. It was rehoisted next day, but soon taken down by the Cretan government officials, who gave pledge to the consuls that it would not be again raised, and this was confirmed by a satisfactory note from Athens. Thus was closed an incident which for a time threatened to embroil all Europe. The island of Crete has about 300,000 population, largely Greek Christians, and occasionally an earthquake shakes it.

A steamer from the Piræus takes the visitor over the sea to the harbor of Candia, the highest mountains in Crete rising grandly across the southern horizon on the approach. As at most ports in this part of the world, a rowboat carries the passenger from the steamer, and through the medieval fortified little haven to the landing place, the forts being relics of the Saracenic rule, and strengthened so well when the Venetians held them that they withstood a three years' siege before the Turks captured them in 1669. This town was the ancient Herakleion, the seaport of Knossos, and the modern Greeks have revived the name. The public square is embellished with a fountain dedicated to Admiral Morosini, its brave Venetian defender, and enriched by four lions, a Venetian sculptor's work. There is also a museum of early Greek art, the exhibits being obtained from Knossos and other very old towns.

Not far away are the ruins of Knossos, the capital

of King Minos, whose royal palace, tomb, sepulchral chamber and adjacent places have been recently excavated, mostly through the labors of Dr. Arthur J. Evans, who has recovered most important relics in sculpture, art works, pottery and other interesting articles, besides restoring much of the ruined structures. Knossos survived until the downfall of Rome, when it was largely destroyed. The palace, long ago burnt, stood on a flat-topped hill, and covered a large surface with its myriads of rooms and passages, constructed around a central court measuring 196 by 95 feet. The decorations contain many representations of double axes, paintings of bulls and bulls' heads, with altars having bulls' horns, and there is a vase shaped as a bull's head. These, with the myriads of rooms and passages arranged in irregular fashion, have caused the recent excavators to adopt the theory that the famous labyrinth of the Minotaur is probably identified with this place. It is recalled that in the Lydian tongue the name for the double axe is *labrys*. Passing westward from the palace has been found a paved way, which Dr. Evans calls "the oldest road in Europe." This leads to another building, excavated in 1907–8, and named the "Little Palace," its eastern front spreading over 114 feet, and facing the other palace with a fine peristyle and colonnade. Four separate stone staircases led to apartments above, though in the general ruin the upper portions had fallen down. This

building, over eighty feet deep, is regarded as dating from the seventeenth century B. C. according to relics found in excavations. The double axe and bull's head appear in the decoration, with altar horns, and also papyrus and fish on vessels showing Egyptian origin. Many fine bronzes, basins, ewers, cauldrons, implements and weapons also were found, with specimens of early Minoan pottery. These excavations continue, and are expected to throw fresh light upon the days of Minos and the origin of the Hellenic peoples.

To the southeast of Knossos rises the massive Stavros (Mount Ida), and upon its side, at more than five thousand feet elevation, is the Grotto of Zeus, where the god was nursed, its entrance facing the rising sun. Here, upon one side, the base of the cliff has been hewn into the form of a spacious altar. The interior of the grotto is a high vaulted chamber about one hundred feet in diameter, and having a low interior passage of the same length. Explorations have disclosed many votive offerings to the infant Zeus, and much work in bronze and pottery. Another cave, where Zeus is reputed to have lived, is not far off, on the northern slope of Mount Lasithi. Here an upper cave is connected by a long shaft with a stalactite grotto, where ancient offerings were also found, dating from the earliest Doric period, including small bronze double axes.

Gortyn, the rival ancient capital, which in its later

career eclipsed Knossos, stood on the Messara plain, near the southern slope of Mount Ida. Its Acropolis, amphitheatre and other buildings have been discovered, and the ruins show it to have been an extensive city. The chief structure was a temple dedicated to Apollo. Nearer the southern coast are the remains of Phæstos, another ancient city, with a palace somewhat similar to and almost as large as that of Knossos. A curious fact, illustrating the calmness of the ancient philosopher in the midst of dangerous natural phenomena, is related here of Apollonius of Tyana. In the year 62 or 63 A. D. he was on the coast near Phæstos, on a promontory washed by the sea, where there was a renowned sanctuary. He was conversing with a group of pilgrims who had come to do honor to the sanctuary, when suddenly there was an earthquake. The roar of the thunder, records Philostratus, "did not proceed from the clouds, but came from the depths of the sea, and the sea retired at least seven stadia." The people feared that in the great tidal waves following its retreat the sea would engulf the sanctuary and wash them all away. Apollonius, however, said: "Be comforted: the sea has brought forth new land." A few days afterward they heard that a new island had appeared between Crete and Thera, to the northward, and now known as Santorin.

Everywhere in the island of Crete are ruins of very ancient places, and in several have been discov-

ered relics of the stone age, antedating the Greeks. The enthusiastic excavators, in fact, have made such discoveries that they claim the ancient Minoan kingdom was in reality a great empire controlling the Mediterranean. Dr. Evans says the beginning of the flint deposits found beneath the palace at Knossos dates from at least 10,000 B. C., and from that time onward the development of the Minoan people can be traced continuously. Between the neolithic age and the destruction of Knossos three great periods can be distinguished, roughly contemporary with the three periods of Egypt — the old Memphite kingdom, the Theban middle kingdom, and the eighteenth dynasty or Theban empire. These were the successive eras of Minoan civilization; but that race was ultimately overthrown, and the Phœnicians took their place as the Mediterranean navigators. It is even thought that the destruction of the fabled island of Atlantis in reality was a story founded on the downfall of the great empire of Minos and worked into mythical tales by the ingenious scribes who preceded Plato, who first records it.

The present capital of Crete, and its largest city, with about 25,000 population, Canea, is upon a spacious bay on the northern coast of the western part of the island. The low, whitewashed houses cluster around the harbor, which is protected by a long mole. There are a citadel and fortifications, built by the Venetians, and there is the residence of Prince George,

and the capitol, a handsome building of modern construction. The immediate harbor opens on a bay to the northward; but about four miles away, across an isthmus, is another narrow and deep gulf, gradually widening out eastward to the sea, the Bay of Souda, which covers about nine square miles, and is the best harbor on the Cretan coast. A broad peninsula, terminating in the Cape Kyamon of the ancients, separates the two harbors. Here was Kydonia, the most important town of ancient Crete, which, unlike all the others, was built immediately on the shore, and thus became a great trading port. Its materials have been largely used in building Canea.

THE ARCHIPELAGO.

The many islands scattered over the Ægean Sea were the original "Archipelago," a name that has since become by general adoption a generic title for other groups of islands. These islands, and the enclosing Ægean shores, were the scene of much of the ministry of St. John and the missionary work of St. Paul. From the southern extremities of the long protruding Grecian peninsulas there extend around toward the southeast and east a series of semicircular submarine plateaus, toward the southwestern coast of Asia Minor. These plateaus rise into rows and clusters of islands, of varied and attractive character. The ancients named the inner group the Cyclades, meaning the "circle," because they encir-

cled as a centre the sacred isle of Delos. The outer clusters they called the Sporades, meaning the "scattered," these surrounding the Cyclades and forming separate groups known as the Northern, Western and Eastern Sporades. There are in the Archipelago twenty-four large islands and over two hundred smaller ones, besides outlying rocks and reefs. Almost every locality in the Ægean Sea has its classic and sacred associations. Islands were scattered liberally along the marine highway of the ancient Mediterranean nations, and in that wonderful era they were renowned places, overflowing with human energy, and exuberantly fertile. Great artists were born in or brought to them, producing noble works. Science, letters and philosophy flourished, and their people led in war, as well as in art and commerce. Their fame continued when they were dominated by Greece, and afterward by Rome, and their vitality did not decline until the Byzantine empire fell, while several continued prosperous under the Venetian rule. Then they gradually sank into obscurity and were almost forgotten, but now, succeeding centuries of neglect, a new era seems dawning in the revival of interest taken in them by the modern influx of tourists. There is even an effort promised to again make use of the pure white Parian marble, which was the famous product, in ancient times, of Paros, and to some extent of other islands.

In the Cyclades the westernmost island is Milos, having about five thousand people living upon a surface of less than sixty square miles, this being the rim of an ancient sunken volcano, of which the memory is yet kept fresh by discharges of hot water and vapors and the vivid coloring of the volcanic rocks. Into the northwestern part the sea has breached an entrance to the crater, making one of the best harbors of the Mediterranean. There is much fertile surface, the plateau rising southwestward into the summit of Mount St. Elias, elevated 2,535 feet. Milos exports much sulphur, gypsum and china clay, and has metallic ores, but these are not worked. There are extensive ruins of the ancient city of Melos, including its Roman theatre, which has been excavated, the sanctuary of Dionysos, a colonnade, walls and tombs, while two hills, overlooking the site, were each surmounted by an Acropolis. Down by the edge of the sea, in a little bay, where there are a number of tombs, was found by a peasant in 1820 the famous armless statue of the Venus of Milo, now the great treasure of the Louvre at Paris. He sold it to the French Government for $1,200, and it is believed to be the work of the Greek sculptor Alexandros in the fourth century B. C.

The many craft sailing through the Archipelago of the Ægean, crossing the blue waters among the picturesque islands, give the traveller charming views of classic scenes. Probably the most noted of all,

though it is almost the smallest, is the sacred isle of Delos. It is only about six miles in circumference, and has but a little more than a square mile of surface, being a rocky ridge three miles long, very narrow, and rising into the summit of Mount Kynthos, 370 feet high, from which there is a splendid view of the encircling Cyclades, dotting the sea in all directions. The legend, no doubt originating in a volcanic eruption, tells us that this rock rose from the sea at a stroke of Neptune's trident, and went floating aimlessly about as driven by the winds and waves. The nymph Latona, daughter of Cœnus and Phœbe, and beloved by Jupiter, was persecuted by the jealous Juno, and could find no rest, as all lands had been put under a ban that harbored her. Finally she sought refuge on this floating island, and Jupiter had it moored to the bottom of the sea by adamantine chains, the other islands being gathered as guardians around it. Here, under a shady tree, and in a nook of the desert rock, on the bank of the Sacred Lake, Latona gave birth to the twins, Apollo and Diana, who were called Delius and Della, whence came the island's name. In the mythical symbolism this legend signified the primitive darkness whence sprang Apollo, or the light. To them, and particularly to Apollo, the island became sacred, and in accord with a vow of Latona a temple was erected by a son of Cecrops at the foot of Mount Kynthos, while later another temple was built on the summit

to Jupiter and Minerva, of which there are still some remains. It was said that Delos always was protected by the gods, being unshaken by the earthquakes devastating the other Cyclades, and it was enriched for many centuries by the gifts of various nations. Delian festivals were held every four years, the Athenians always sending embassies. The oldest settlers were Phœnicians and Ionians, the island being a religious centre of the worship of Apollo. Athens ruled it from the eighth century B. C., and during that and the Roman age it had a flourishing commerce, but it was devastated and lost its prosperity before the Christian era.

The island is chiefly interesting to archæologists, and there have been extensive excavations. Among the latest "finds," in the summer of 1905, were three leaden vases, full of old coins, the largest containing three hundred 4-drachma pieces, made at Athens under the Archons, most of them new coinage. Delos has no inhabitants now but the custodians and a few shepherds, and these leave in the winter. The ancient town is at the base of the mountain, and on its western verge is the sacred harbor, now become very shallow from the silt deposits. On the high ridge just inland was the sacred precinct and the Temple of Apollo. It was approached by a road passing between two colonnades, the larger having an inscription indicating its erection by Philip of Macedon. Immediately

within were temples to Aphrodite, Hermes and Dionysos, and a Propylæ, of which the substructure of three steps remains. On this were Doric columns, the inscription dedicating it to Apollo by the Athenians. Within ran the Festal Street to the temple, and the base is here shown of a colossal statue of Apollo, of which two large fragments lie on the ground, and a hand is preserved in the Mykonos Museum. There were also fragments of two temples dedicated to Artemis and of several treasure houses. A great deal of the destruction here was done to secure materials for the medieval fortifications built when the island was held by the Knights of St. John of Rhodes. The great Temple of Apollo was a Doric construction, like the Theseion at Athens, 86 by 44 feet, of which the massive foundations remain and some fragments of the columns, there having been thirteen on each side. There are foundations of two other temples, also used in the worship of Apollo, and evidently of earlier construction. Near by stood the great Horned Altar of Apollo, which was named from the rams' horns affixed around it. This altar stood in the structure called the "Hall of the Bulls," to the eastward of the great temple, and there now remains of the altar a sort of core of granite blocks. The Hall, which got its name from the series of recumbent bulls making the capitals of some of the pilasters, measures 220 by 29 feet, and its granite

and marble foundations are quite well preserved. There is an extensive Agora, or market, of the Roman period, beyond which is the oval Sacred Lake, where Apollo is said to have been born. Ascending the slope of Mount Kynthos is the sacred path leading to the Grotto of Apollo, having on the route the "Temple of the Foreign Gods," erected in the second century B. C., when the worship was introduced into Greece of the Egyptian deities, including Serapis and Isis. This is in ruins, a large portion of the materials having been removed. Above are two terraces supported by solid walls, and fronting the grotto, which is the most venerable of all the Delos sanctuaries. This cleft in the rock is closed by a primitive wall and doorway, but contains little of interest. The sacred path goes farther upward to the temples on the summit of Mount Kynthos. To the westward of Delos, separated by a narrow channel, is the larger island of Megali Delos, the burial place of the Delians, and formerly called Rheneia. In the fifth century B. C. Delos was "purified" and all tombs removed, this Rheneia then becoming the place of interment, and subsequently even births and deaths in Delos were prohibited, the dying and the pregnant being removed thither. The excavations on the portion of the island facing Delos disclose many tombs. To the northeast is Mykonos, the ancient island of Chora, which is the port of call for

Delos and has a museum with interesting Delian antiquities.

The Cyclades are practically extensions of the Grecian peninsula of Attica and the island of Eubœa, stretching toward the southeast and having Milos as a southwestern outlier. Off the extremity of Attica is Kea, the ancient Keos, and of about seventy square miles area, rising into the central summit of St. Elias, elevated 1,865 feet. There are upon it many old-time Grecian ruins, and here was born the poet Simonides in the sixth century B. C. A little way southward is Kythnos, having a surface of about thirty square miles, now called Thermia, from its warm springs. Seriphos, to the south, Siphnos to the southeast, and Kimolos, southwest, all now bear the same names as in antiquity, display the lava floods of the early period, when they were volcanoes, and contain iron deposits, like Kea and Kythnos, while Milos is just beyond Kimolos, this whole formation being volcanic. To the eastward of Milos stretches a series of smaller islands, the rugged Pholegandros, which was the ancient Polykandros, having next it Sikinos, where a temple of Apollo is still preserved as a Christian church, and Nios, the ancient Ios, its culminating summit also called St. Elias, and rising 2,300 feet.

Southward from Ios is Thera, now called Santorin, from its patron, St. Irene, this group of islands covering about thirty-five square miles and, owing

to its fertility, having about 15,000 population. These, like the others, are parts of a volcano environing a crater which had an eruption about 2,000 B. C. that overwhelmed various ancient settlements, the result being the enormous crater, around and within which are the present islands, the subterranean furnace having been working much of the time since. Originally this crater enclosed a spacious basin, but the rim is broken down on the western side in two places, letting in the sea. There have been frequent eruptions, and in the seventeenth, eighteenth and nineteenth centuries they produced within this basin the cluster of Kaymeni Islands, a new volcano arising in 1866 that was named after Prince George of Greece, from which smoke and fumes still issue. There are also numerous hot springs and sulphurous gas vents elsewhere, attesting the unruly disturbance still going on beneath. Thera's chief eminence, also called St. Elias, is elevated 1,910 feet, and the inner walls of the crater descend to the sea in sheer cliffs, some of them thirteen hundred feet high. Externally the slope is gradual, and here the volcanic deposits have made great fertility, particularly favoring the growth of the vine. The approach to the crater entrance, by the steamer coming from Greece, to the northwest, gives a most remarkable view, in its supreme beauty of light and shade, form and color, the gentle green outer slopes of the crater gradually opening and disclosing the

enormous rock-bound basin within, its almost perpendicular walls stratified in light and dark hues, while perched on top of the entrance precipice is the village of Apano Meria, surrounded by windmills. Within is Phira, the modern capital, also on a hill adjoining the basin, a village of about one thousand people. When Thera was settled no one knows, but the first dwellers in historic times were the Phœnicians. The ancient capital on the southern slope of St. Elias, with a grand outlook over the sea as far southward as Crete, has extensive ruins recently excavated, disclosing temples of Apollo, Dionysos and the Egyptian gods, a theatre, Agora and other structures, and inscriptions going back as early as the eighth century B. C. To the eastward of Thera is Anaphi, where a temple of Apollo has been converted to the use of a convent, and to the northwest is Amorgos, one of the earliest colonies of the Milesians and the Samians. Anaphi and Amorgos are the two easternmost islands of the present Grecian kingdom.

Northward of this series of the Cyclades there stretches another series eastward from Seriphos and Siphnos. Here are probably the most important islands of the Archipelago, Paros and Antiparos, having to the eastward Naxos, separated by a strait barely five miles wide. Paros has about eighty square miles of area, and is practically a single mountain, rising into a summit elevated 2,530 feet,

composed mostly of crystalline limestone and marble, sloping evenly down on all sides to a maritime plain. Like so many others, this is also called St. Elias, that being the favorite name for mountains throughout Greece and the Archipelago, coming from the great prophet of the Greek church. The summit rises gray and bare, but on the lower slopes and the level plain below corn and wine are produced, the surface being almost treeless. There is, however, not very much cultivation of the soil. The crystalline limestone of the mountain is coarse-grained, but it is traversed by the rich seams of white Parian marble, which is purer and more translucent than other marbles, and was anciently used for statuary and decoration. These quarries are on the northern slope of the mountain, and the marble was obtained from subterranean tunnels, driven into the rock at a descending angle, and the blocks, quarried by lamplight, thus got the name of Lychnites, from *lychnos,* a "lamp." Several of these old tunnels can still be seen. There are three good harbors on the coast, Perikia, on the western side, being the capital and chief port, occupying the site of the ancient city of Paros, where the ruins have been recently excavated. Here, on a rock beside the sea, are the relics of a medieval castle, built almost entirely of marble remains taken from earlier structures. Upon the lofty headland of Kephalos, guarding the harbor, are the abandoned ruins of a

monastery of St. Anthony, amid other ruins of an old castle of the Venetians, that was gallantly, though fruitlessly, defended against the attack of the Turkish pirate Barbarossa in 1537. The gem of the place, however, is the small Byzantine church of the Empress Helena, built in the third century, with a sixth century church opening out of it, the latter adjoined by a diminutive baptistery. The apse in each church is arranged as a chapter-house, with semicircular stone seats like a little Greek theatre. Here are preserved many interesting early Christian architectural treasures.

Antiparos, the ancient Oliaros, is separated by a strait barely a mile wide, off the southwestern coast of Paros. It has seventeen square miles area, and is about seven miles long, with a small population. Antiparos has a famous stalactite cavern, on the southern side, reached by a narrow passage, broken by several steep and somewhat dangerous descents. The chief grotto is more than three hundred feet long, nearly as wide, and about eighty feet high. It presents a scene, when lighted, of dazzling splendor, and was well known to the ancients, but all trace was lost in the middle ages and until its rediscovery in 1673. There was a large population on these islands before the Grecian era, and the poet Archilochos won fame at Paros in the seventh century B. C.

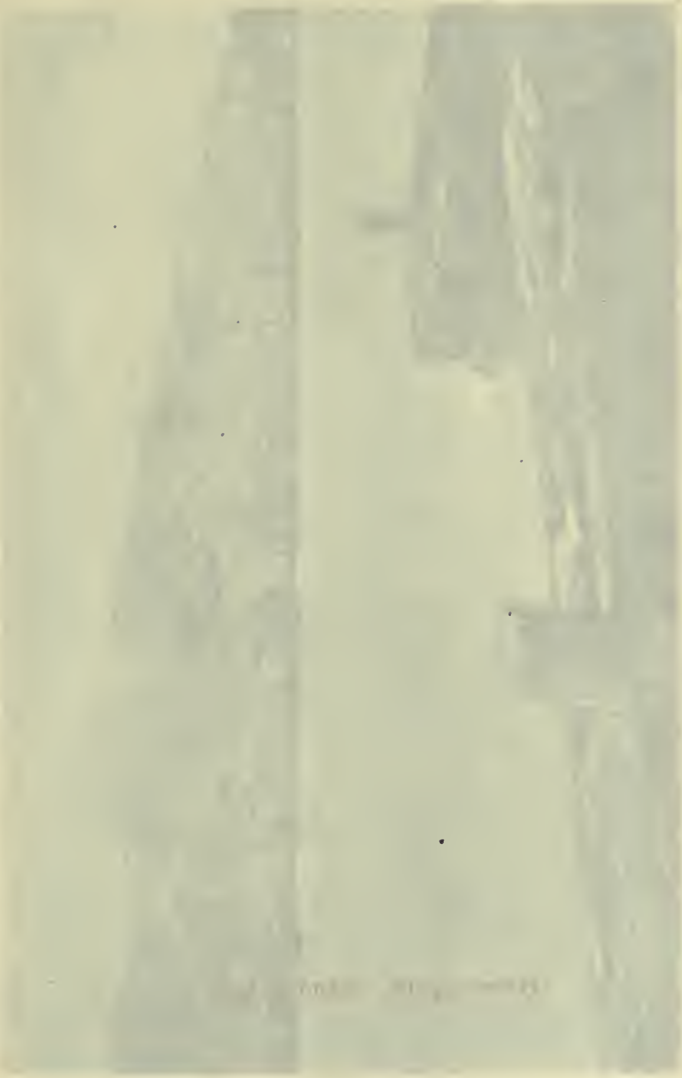
Naxos is the largest island of the Archipelago,

having an area of nearly one hundred and eighty square miles, and its mountain ridge rises into summits elevated nearly 3,000 feet, from which a grand view is had over the encircling galaxy of islands, twenty-two being in sight, and also across the Ægean, to the eastward, the distant shore of Asia Minor. Its history and formation are similar to Paros, and Naxos still grows the vines which succeed the classic vineyards where Bacchus found the forsaken Ariadne. The present capital and chief port, on the northwestern coast, is the village of Naxos, which has risen on the ruins of the ancient capital. The Naxian marbles were used for statuary and roofing slabs, and at one of the quarries there is still lying an unfinished colossal statue of Apollo. The island is a great producer of emery, and ever since the remotest ages it has furnished a large supply, the output being controlled by the Grecian government.

Syra, the chief mart of the Cyclades, is northwest of Paros and Naxos, an island of about thirty square miles, having at either end a hill. Upon the eastern coast is an excellent land-locked harbor, which has made the busy port of Hermonpolis, having the modern town picturesquely built on the enclosing slopes. There are 18,000 population, and it is a port of call for various steamers traversing the Mediterranean. Northward of the town the surface ascends to the summit of the northern hill, the

Pyrgos, elevated 1,615 feet, from which there is a splendid view. Northeast of Syra are Tenos and Andros, the islands which are a prolongation, toward the southeast, of Eubœa. Tenos, covering about eighty square miles, is rugged, and at the eastern verge has the Tsknias summit, rising 2,340 feet. The terraced slopes are covered with vineyards and cornfields, and the capital, Tenos, is on the southern coast. This island and Andros for several centuries were Venetian, so that the people are more Italian than Greek. The ruins of their capital, with the walls of a Venetian citadel and some other buildings and churches, are on a hill slope in the centre of the island. A narrow strait separates Tenos from Andros to the northwest, an island of about one hundred and sixty miles surface, which is also rugged, its most elevated summit being the Kouvaras, 3,280 feet high.

The eastern side of the Ægean Sea, toward the shore of Asia Minor, is scattered over with the Sporades. There is Scarpenti, the ancient Carpathus, which is a mass of bare mountains, the highest summit rising about 4,000 feet, and has a small population. Its coasts are generally rock-bound and inaccessible, but there are a few shallow harbors. Like all this eastern group of the Sporades, it is controlled by the Turks. To the northward is Cos, an island of about ninety square miles surface, of different character, and famous now, as in antiquity,



Hermoupolis, Island of Syra



for its fertility. It contains many relics of the early Grecian era, has a Greek bishop and a Turkish pasha. In the olden time it produced wines, dyes, and delicate fabrics, which Strabo mentioned, in speaking of its abundant fruitfulness, and it now exports a great deal of fruits and wines to Egypt. This island was the birthplace of Hippocrates, and its harbor was first fortified by Alcibiades. In the ancient city of Cos was the noted Temple of Esculapius, with its School of Physicians and its votive anatomical medals. Northwest of Cos are the smaller islands of Kalymnos and Leros. They are rocky, but have many fertile nooks, Leros being noted for its honey. It was Strabo who quoted the epigram describing the ancient Lerians as dishonest, although they worshipped Diana and erected a temple in her honor.

> The Lerians are bad;
> Not some, but all except Procles;
> And Procles is a Lerian!

The famous island of Patmos is northwest of Leros, and thirty miles off the coast of Asia Minor. It is an irregular mass of almost barren rock twenty-eight miles in circumference. The fame of Patmos comes from the fact that under the Roman rule it was a place of banishment, and hither was sent St. John. After the crucifixion the evangelist lived in Asia Minor, and much of the time at Ephesus. According to Jerome, in the time of

Domitian he was arrested by command of the Roman proconsul and taken to Rome, where he was plunged into a vessel of boiling oil, but, as this did not harm him, he was banished, 95 A. D., to Patmos. After the death of Domitian he was released, and died in the reign of Trajan at a very advanced age. At Patmos he wrote the *Apocalypse* and also one or more of his other sacred works. In the side of a hill there is pointed out by the Greek monks, who have their monastery in the neighborhood, the cavern which tradition describes as the spot where St. John received the Revelation. The outlook from this monastery is superb. It stands near the edge of an extinct crater, and displays the curious shape of the island, which, while two miles long, is compressed into such a narrow isthmus at the centre that the neck of land is barely three hundred feet wide. Far over the sea, and all about, are spread in full view the islands of the famous Archipelago. There are four monasteries on Patmos and a sacred College of the Apocalypse, with a number of theological students, who study within view of the cave where the Revelation was unfolded to John. The island contains also two hundred churches that are attended by the sparse population, which rarely reaches three thousand people, almost all being of the Greek church. The Temple of Artemis, on the island, continued until the eleventh century, when the Christians threw down the idol. While Patmos is sub-

ject to Turkey, the people are almost all Greeks. Upon the eastern side of the island they have their chief landing place, a small village with a safe harbor.

Northward from Patmos is the much larger island of Samos, an elongated mountain ridge stretching westward about twenty-seven miles, and broadening until it embraces over two hundred square miles surface. A long and narrow peninsula protrudes from the coast of Asia Minor, and the strait of the Little Boghaz separates it from Samos, while on the other side the Great Boghaz intervenes between Samos and Nicaria, with outlying clusters of smaller islands; so that, altogether, this prolongation of the mountain ridge goes over westward almost to the Cyclades. The Samos ridge rises into the summit of Mount Kerkis, 4,725 feet, the ancient Cercetius. The island has a population of sixty thousand, nearly all Greeks, and there are several good harbors, the chief town being Chora. It was very enterprising in the early days, the Samians founding several colonies on the islands and shores of the Ægean and the Propontis, and in the sixth century B. C. their navy was the most powerful in these waters. Their capital of Samos, near Chora, was one of the finest Hellenic cities. Polycrates, who then ruled, enriched it with a Temple of Juno, constructed artificial moles, enclosing the harbor, and built an aqueduct and a fortified palace. The island

was the birthplace of the philosopher Pythagoras, and was noted for its pottery. The Persians captured it, the Greeks retook it, the Romans became the rulers, and in the middle ages the Saracens. Samos, in 1873, was severely stricken by an earthquake, but afterward recovered. It is prosperous and some of the people quite wealthy, developing, among other industries, the growing of muscatel wines and tobacco and the making of cigarettes. The inhabitants are nearly all Greek Christians, there being few Moslems, and the Turkish suzerainty, usually only nominal, is represented by a governor, appointed by the sultan, called the Prince of Samos, a tribute of $12,500 annually being paid the sultan, who must name a Christian as the prince. The people are, however, dissatisfied, as most Greeks are, when under even nominal Turkish control, and especially when, as in this case, they can invoke protection by the European powers. They generally have worried the prince until he resigns, and during a comparatively brief recent period they have driven out seven of these badgered officials. In May, 1908, a sort of insurrection arose against the newly appointed Prince Kopassis Effendi. The local government under Greek control pronounced its opposition to him, and he sought Turkish intervention; so that a fleet came on May 29 and bombarded the port and capital of Vathy, killing and wounding about sixty people, including some women and children. The prompt

interference of the powers, however, restored order, the chief malcontents then escaping to Athens. In another outbreak, however, in April, 1909, the unfortunate Kopassis Effendi was slain.

Another protruding peninsula of Asia Minor, north of Samos, and in front of the harbor of the ancient city of Smyrna, extends far westward, and just beyond is Scio, the island which in antiquity was known as Chios, noted for its artistic development. A strait barely four miles wide separates it from the mainland. Its capital of Kastro is on a good harbor, fronting the strait, and is defended by a medieval castle, whence the name. Scio is a spacious island, having four hundred square miles area and fifty thousand population, mostly Turks. Its uneven and rocky surface displays much picturesque scenery, there being beautiful valleys and a development of great fertility. The crops have to be irrigated, however, the water coming largely from wells, though the hills provide various small streams. The island presents a scene of almost perpetual verdure, being largely pasturage and vineyards. In the olden time the wine of Chios was esteemed, and it still enjoys good repute. The original settlers were Pelasgians, and afterward came the Ionians from Asia Minor. Their chief city (Chios) claimed to be the birthplace of Homer. After the Hellenic period Rome dominated, and the Turks captured Scio in the early fourteenth century, being succeeded

by the Genoese, in 1346, who held it two centuries, when the Turks recovered possession. During the Greek revolution it rose against the Turks in 1822, but was soon subdued, great atrocities attending the conquest. Within two months twenty-three thousand Sciotes were put to the sword, neither age nor sex being spared; forty-seven thousand were sold into slavery, and five thousand fled to Greece. By the close of August, 1822, the former Christian population of a hundred thousand was reduced to two thousand, and since then the people have been nearly all Turks.

Northward from Scio, and separated from the Asia Minor coast by a strait from seven to ten miles wide, is another island shaped like a crescent, with broadened ends. This is Mytilene, the ancient Lesbos, having nearly three hundred square miles area, and about forty thousand people, the population having been larger prior to the Greek revolution. The deep bay of Porto Coloni, on the southern side, around which the crescent island enfolds, penetrates to its centre, while on the southeastern verge is Porto Iero, another deeply indented harbor. Both have narrow mouths, but, expanding as they stretch inland, they make good roadsteads. The surface presents a varied display of wooded hills and beautiful plains, the soil being fruitful. Mytilene, or Kastro, the chief town, adjoins the strait on the eastern coast, facing Asia Minor, and it was seri-

ously damaged by an earthquake in 1867. While the population is Turkish, the principal merchants are Greeks. Lesbos was one of the islands of the Æolians, and at an early period had populous cities, of which Mytilene and Methynana were the most important, because they had good harbors. After the Hellenic rule came Rome, and in the thirteenth century it was held by the Venetians, but the Turks by treachery got possession in 1462. It was the birthplace of the historians Theophanes and Hellenicus, the philosopher Theophrastus, and the poets Alcæus and Sappho.

EUBŒA TO OLYMPUS.

The greatest island of the Grecian Archipelago is Eubœa or Negropont, stretching for more than a hundred miles along the eastern verge of the Hellenic kingdom. The strait of separation, the Euripus, is practically a long, varied and beautiful lake, enclosed on either hand by the splendid highlands of Greece and the island. It narrows to barely three hundred feet, and through this pass the tide rushes, at times with a velocity of six to eight miles an hour in one direction, and then suddenly, without any known cause, starts on the opposite way at almost the same speed. These rapid and changing currents depend not only upon the ebb and flow of the tide, but also upon the winds and the varying inflow of the streams that pour their torrents out of

the bordering hills. The voyager of to-day is still detained, like Agamemnon of old, by the "evil leisure" of these winds and waves.

All the harbors of Eubœa are on its western coast, facing Greece, the eastern coast being a succession of precipitous cliffs that are the projecting terminations of the mountain foothills. The surface of the island is a series of mountain masses presenting attractive scenery and rising into several summits, of which the highest is Delph, near the centre, the ancient Dirphys, elevated 5,725 feet. A railway coming across from Athens terminates at the Euripus, which is crossed by a swing bridge to the ancient town of Chalkis, still the capital, its houses scattered picturesquely over the hills. The diamond-shaped Kastro is down by the water, being more than half surrounded by the sea, its massive towers and walls, built by the Venetians, having been strengthened by the Turks, who captured it in 1470. As early as the fifth century B. C., there was a wooden bridge across the strait, to the heights of the Kanethos, now known as Karababa. This bridge was fortified and part of the narrow channel was filled up, the idea then being to keep out the ships of Athens so they could not cut off communication between Eubœa and Bœotia opposite, to the northward. Chalkis then was the capital, having been early established as a port by the Phœnicians. There have been few ancient relics found here, however. The place is

mostly Venetian and Turkish, and the Venetian emblem, the Lion of St. Mark, abounds. To the southward, near the shore, is a copious spring supplying the town, which is said to be the ancient sacred spring of Arethusa.

Upon the coast, southeast of Chalkis, are the remains of Eretria, which, next to the capital, was the leading Eubœan city of the ancient Greeks, and it displays numerous ruins, including a theatre, gymnasium, baths, temples of Dionysos and Apollo, and an imposing Acropolis, the tower commanding a splendid view of the opposite Grecian coast for many miles. Aristotle lived in the neighborhood of Eretria, and some of the tombs which have been uncovered here may have included his burial place. In one was found the body of a person covered with leaves of pure gold, a ring on the finger, seven diadems, a stylus and the small figure of a philosopher. At the foot of one of the tombs a broken stone bore the inscription *"Beote Aristotelous."* Karystos, the chief town of southern Eubœa, is also a survival of the ancient times, but its ruins are mostly medieval. To the northeast rises the highest summit of the southern island, the forked peak of Ocha, elevated 5,260 feet, having a Chapel of St. Elias near the top, and also an ancient temple dating from the sixth century of our era. The northeastern foothills of this mountain project into the sea, in the promontory of Kavo Doro, with a lighthouse. It was here that

the false beacons were lighted by Nauplius, to decoy the Greek ships returning from Troy, but as his enemies, whom he desired to slay, Agamemnon and Ulysses, escaped from the wrecks, he threw himself into the sea. Upon the western coast, north of Chalkis, is the pleasant village of Vathondas, near which was the Harpagion, whence Jupiter carried off the beautiful youth Ganymede. Inland, toward the northeast, towers the massive summit of the Delph. Xerochori, the capital of northern Eubœa, is upon a fertile plain near the shore, having near by the remains of ancient Histlea and its port of Oreos, on the western coast. Besides the Grecian relics there are ruins of Venetian-Turkish fortifications, and to the southward the Roman baths of Sulla at Lipsos. These baths are still a popular watering place. All around the northern Eubœan coast and islands are sardine fisheries, the fishermen having their huts along the shore and coming hither from all quarters in the summer. Here stood the ancient Temple of Artemis Proseoa, near the northeastern verge of the island, the "eastward-looking Artemis," and off the protruding cape, now known as Artemision, was fought, in July, 480 B. C., the first naval battle between the Greeks and the Persians. It was a long contest, with varying success, the Greeks, led by Themistocles, being helped by a storm wrecking two hundred Persian galleys, and from this, as a prelude, the Greeks

persevered until they won their subsequent naval victories and halted the Persian invasion. In full view from the promontory are the northern group of Sporades, of which Skyros, Skopelos and Skiathos are the chief.

Across the strait that separates northern Eubœa from the mainland protrudes the Kavo Stavro, bounding the entrance of the broad Gulf of Volo, on its western side. The tongue of land terminating in this bold cape, the ancient Poseidion, encloses the entrance strait, the Boghazi of Trikeri, which goes behind Stavro, at first westward and then northward, around the heights of Trikeri, into the gulf. This spacious inland water was the Pegasæan Gulf of the classic Greeks, and a long and narrow peninsula forms its eastern boundary, cutting it off from the Ægean, and then turning westward and again doubling upon itself northward to make the broad back of a hill, on which is the Trikeri village. The Gulf of Volo, thus surrounded by hills, is a beautiful and fully protected sheet of water, its shores disclosing the ruins of various ancient cities and having modern villages that are aspiring to the rank of watering places. In an inner harbor of its northern coast is Volo, the modern port, having the massive Mount Pelion for a noble background. The summit, rising 5,350 feet, had an altar where sacrifices were offered to Zeus. This is Thessaly, and Volo, with twenty-five thousand people, is its harbor, the town

being a growth entirely since the modern Grecian independence, having passed from Turkish to Grecian control in 1881. In the neighborhood are the remains of three ancient cities, Demetrias, Iolkos and Pegasæ, all of them having interesting ruins. Philip V of Macedon called Demetrias, Chalkis and Corinth the "Three fetters of Greece." Iolkos had a famous Temple of Artemis, and was noted in the legends of Jason, who went in search of the golden fleece. Pegasæ, getting its name from various brackish springs coming out of neighboring rocks, gave title to the Pegasæan Gulf.

There are various battlefields in the hills bordering the plain of Thessaly, north and west of Volo. Behind the city is the spacious Lake Karla, and westward from it rises the Mavro Vonni, the "black mountain." The crags displayed were anciently the Kynoskephalæ or "dogs' heads," and here, in 197 B. C., was fought the historic battle in which the Romans defeated the Greeks under Philip V, the Roman combined forces of elephants and cavalry breaking the Macedonian phalanx and gaining the victory. Southward from these hills is the valley of the ancient river Enipeus, and bordering it is the battlefield of Pharsalos, about forty miles west of Volo. In the mythical times this was said to be the home of Achilles, and it had quite a history in the various Greek wars. Its great fame, however, came from the conflict between Cæsar and Pompey, August 9,

B. C. 48, in which Pompey's forces were annihilated, and he fled to the coast and embarked for Egypt. Farther inland, in the Thessalian vale, is Trikkala, where Esculapius was worshipped. Fourteen miles to the northwest is Kalabaka, where are the noted monasteries of Meteora —" in the air." In the turbulent middle ages, in the fourteenth century, these monasteries were founded, on the summits of various pillar-like rocks, rising precipitously from the valley, there having been twenty-four of them, though half had been abandoned by the sixteenth century, and at present only seven remain, of which two are uninhabited, and only about thirty monks are now resident. The largest and highest is Meteoron, founded in 1388, on a summit rising 1,820 feet; the richest is St. Stephen, an early Byzantine foundation, and the most interesting is St. Barlaam, its chapel hewn in the rock, and adorned with paintings illustrating the life of St. Ephraim. From their lofty situation, on the top of these naked gray cliffs, there is a grand view over the Thessalian plain. The columnar rocks of Meteora are in two groups, and access is had by various ticklish ladders, which, however, careful visitors avoid, preferring to be lifted in a net drawn up by a rope and windlass.

From this elevated perch one looks down upon a mass of the most luxuriant vegetation in the valley, through which flows the Peneios of the ancients, the most considerable river of Thessaly. It goes out

past Trikkala eastward, and then northeast through the plain and bordering mountains to the Ægean, near the northern boundary of modern Hellas. It passes Larissa, the Turkish Yenishehr, or "new town," and is known in modern times as the Salamvrias, flowing with a broad and rapid current. Within the last decade most of the Turks have retired from Larissa, leaving the Greeks and Jews in control, and the town enjoys the active trade of the rich agricultural region surrounding. Its ancient Acropolis hill is now crowned by the church and school of the archbishop, and there are scant remains of an old amphitheatre on the southwestern verge. The change of population is testified to by the abandonment of most of the mosques, only four out of twenty-seven being in use. Larissa was one of the original Pelasgean settlements of Thessaly. Here lived the noted physician, Hippocrates, in the fifth and fourth centuries B. C. The Peneios, below Larissa, flows north and northeast, and goes out to the sea through the magnificent defile, the Vale of Tempe, the Grecian name meaning "the cuttings." It is a mountain gorge, nearly five miles long, cut steeply down into the ridge, and having, on the one hand, Mount Ossa and, on the other, Olympus. Through it rushes a stream, most impetuous when in full volume, with picturesque cliffs rising on high, giving an elaborate display of plant and foliage, and seen afar, through the splendid gorge, is a bewitch-



The Vale of Tempe.



ing vista view of the distant sea. Lovely glades are found in the rocky environment, where the cliffs fall back and make a restricted valley floor. To one of these glades came Apollo, seeking expiation for the slaughter of the Delphic python, and, having found it, an altar was erected, to which proceeded, every eight years, a solemn embassy, marching far over the hills from Delphi. Neptune, we are told, broke down this gorge to let the waters out, which had previously been dammed up by the mountain ridge, and made a lake, covering the plain of Thessaly. At the mouth of the Peneios is the village of Laspochori, where sacrifices were offered in antiquity to the sea god and games held in his honor by the grateful people. To the southward of the Vale of Tempe rises the noble form of Mount Ossa, its pyramidal summit of Kissavos elevated 6,400 feet. To the northward is the massive Mount Olympus, the home of the immortal Jupiter, rising 9,790 feet. The Vale of Tempe forms the national boundary between Greece and Turkey.

Olympus is a lofty ridge, stretching northwestward, a mountain of grand proportions, its broad summit being covered with snow during most of the year. Its sides rise in tremendous precipices, broken by vast ravines, the lower portions being densely wooded and the top a naked rock. It was the very natural idea of the early Greeks that this, the greatest mountain of their classic land, a lofty

peak rising above the clouds of the lower atmosphere, should be the seat of their deity. Homer distinguishes between Olympus, the mountain, and the ether above, which was the heaven of the gods. The later poets, however, generally use the terms as practically equivalent. In the elaborate Grecian mythology Olympus was the common home of the multitude of their gods. Each one had special haunts, but all were adjuncts of the great court of Zeus, or Jupiter, on Olympus, where were held the assemblies and elaborate feasts of the gods.

SALONIKI, ATHOS AND PHILIPPI.

The Turkish domain, north of Thessaly, is Macedonia, a region of perennial revolt by the Greeks, who form the major part of the population, against the Turkish misrule. When the despotism becomes unbearable, there follows an outbreak, which draws the attention of the European Powers. Intervention is made, the Turks are restrained, and then the civilized world directs its attention elsewhere, until the inevitable recurrence of misrule brings another outbreak, massacre and intervention. The northern shore of the Ægean is here indented with deep bays, separated by long protruding peninsulas. It was in ancient times the land of Thrace, extending eastward to the Hellespont. Stretching far into the land, north of the Grecian boundary, is the Gulf of Saloniki. The voyage into this extensive gulf

presents, at the entrance, a splendid display of the massive Mount Olympus, and, sailing through the bay, the visitor arrives, in its northernmost harbor, at Saloniki, which, next to Constantinople, is the chief city of European Turkey.

Saloniki occupies a fine position, the houses, in terraces, rising on the sloping hills encircling the bay, and from its original name of Therma, given from the adjacent hot springs, the bay was in the olden time known as the Thermaic Gulf. The city enjoys prosperous trade, which has attracted a population of 120,000, and it is one of the chief centres of Turkish commerce, being the *entrepôt* of Macedonia and the extensive adjacent provinces. It had a very ancient origin, being controlled by Athens, and in 315 B. C., Cassander of Macedon, who married the daughter of Philip, enlarged and beautified it for the Macedonian capital and chief naval station, naming it Thessalonica, after his wife. When the Romans captured it, they made it the capital of their Illyrian provinces. Here came Cicero in his exile, and the Apostle Paul visited it about 52 A. D., and addressed epistles to its church. In 390 A. D., the people resenting the Roman rule and a riot following, the Emperor Theodosius made a frightful massacre, decimating the population. It afterward grew greatly, and in the early tenth century, when captured by the Saracens, the population exceeded two hundred thousand. As a result of the

Crusades, the Normans held it later, then the Venetians, and in 1430 the Turks got possession and have ruled ever since. The citadel and walls were built by the Venetians, and are now much dilapidated. It was from Saloniki, in April, 1909, that the Young Turkish army marched to capture Constantinople and dethrone Sultan Abdul Hamid, and he was brought a prisoner to this city when the revolution was successful. The special fame of Saloniki is the number and beauty of its churches, various early Christian structures now being mosques, although there is a large Grecian and also a considerable Jewish population. The Church of St. George, known as the Rotunda, resembles the Roman Pantheon, and was originally a temple of the sect known as the Cabiri. The Church of St. Sophia, now a mosque, is noted as the place where, in the original building on the site, St. Paul is said to have preached. There are many interesting remains of antiquity. At the western end of the Via Egnotia is a Roman triumphal arch, believed to have been erected in honor of Augustus, commemorating the battle of Philippi. It is built of huge blocks of marble, eighteen feet high and twelve feet wide. Another arch of brick, faced with marble, has displays of sculptured camels, and is supposed to typify the victory of Constantine over the Sarmatians. The old citadel, even in its dilapidation, is one of the picturesque adornments of this busy city.

Enclosing the Gulf of Saloniki, on its eastern side, there projects far into the Ægean a broad peninsula, divided at its extremity into three long subordinate peninsulas, each connected by a narrow isthmus with the mainland. This region, stretching southeast from Saloniki, is about thirty miles long and from four to seven miles wide, mountainous, and cut by numerous ravines, which, extending under the sea, make long bays between the terminating peninsulas. At the extremity of the easternmost peninsula is the famous Hagion Oros of the ancient Greeks, the Turkish Aineros, known to us as Mount Athos, rising 6,350 feet. It is a splendid mountain, seen from afar over the sea, which almost entirely surrounds it, built up of gneiss and slates, the peak being white limestone and the sides flanked with forests of chestnut, oak and pine, some of the trees growing to immense size. Various species of aromatic herbs are raised here in abundance, from which the monks extract the oils and essences, using them for medicinal purposes, perfumery and incense. The narrow isthmus, connecting the mountain with the main peninsula, was cut for a canal by Xerxes, through which his galleys passed for the invasion of Greece, and some remains of the canal are yet visible. The old tradition is that the giant Athos hurled this mountain at the gods on Olympus and it dropped in this place at the edge of the sea. In ancient times the peninsula had several flourishing cities.

When Rome became Christianized Athos was gradually dotted over with hermitages and monasteries, most of them founded and endowed by the Byzantine emperors. Athanasius, in 968, founded the first monastery, St. Laura. It was here that ambitious malcontents of the court at Constantinople, favorites in disgrace, and others took refuge to await a change in affairs and the return of princely favor. There are a number of the monasteries surviving, after an existence of fifteen centuries, under the auspices of the Greek church, and their monks number several thousand, coming from Greece, Belgium, Roumania and Russia, where the monasteries of Athos possess estates. No female has been permitted to set foot on Athos for over fifteen hundred years. An administrative assembly, called the Probaton, rules them, being composed of delegates from each monastery chosen every four years, and they pay tribute annually to the Turkish government. In the middle ages these establishments were the seat of Greek science and the centre of Byzantine Christian knowledge, possessing large and valuable libraries that still continue the repositories of many old and beautiful manuscripts. A serious earthquake occurred at Mount Athos in November, 1905, greatly damaging parts of these monasteries and killing about a dozen monks, who were in their cells when rocks rolled down upon them from the mountain, crushing the structures.

Among the many prized treasures at Athos is a piece of the true cross. The tradition is that in the year 326 the Empress Helena, mother of the Emperor Constantine the Great, at the age of 79, made a pilgrimage to Jerusalem and there discovered the true cross. The church festival of the "Invention of the Cross," instituted in honor of this discovery, is held May 3. When Helena visited the various sacred localities at Jerusalem every trace of the great events of the Crucifixion had been obliterated by the heathen, and a Temple of Venus was upon Mount Calvary. A Jew who had treasured up all the folk lore and traditions is said to have pointed out to her the probable place of Christ's sepulchre. This spot being excavated, three crosses were discovered, and the title which that of Jesus bore was found lying by itself. The Cross of Christ was distinguished from the others by miraculous cures wrought by touching it. A church was built over the spot, on Calvary, and a part of the cross deposited there; another part was sent to Rome, and a church also built to receive the relic; while the remainder was taken to Constantinople, and put by Constantine in the head of a statue of himself. From this piece various fragments at times went to different parts of the world, and thus Mount Athos got its treasure.

Northeast from Athos, rises in the sea the almost circular mountain island of Thasos, its summit elevated 3,500 feet. This is the most northerly island

of the Grecian Archipelago, covering about eighty square miles surface, and it is not far distant from the Thracian shore. Thasos was long famed for its gold mines, opened by the Phœnicians, and when well worked in the early times producing for the kings of Macedonia $300,000 a year. Turkey now controls it, but the gold seems to have gone. Near Thasos, on the mainland, is the little port of Kavalla, where the tourist lands who wishes to explore the noted ruins and battlefield of Philippi, a short distance inland. Philippi was a city of ancient Macedonia, enlarged by Philip, the father of Alexander the Great, from whom it received its name. When he captured this part of Thrace it was called Crenidas, or the "place of the fountains," being so named from its numerous springs and streams, and he found these waters to be prolific gold bearers, from which he got a thousand talents a year. Philip fortified it, as a protection to his frontier, against the forays of the Thracian tribes from the interior. It was at Philippi the fate of the Roman republic was decided, in the autumn of 42 B. C., in the battles between Brutus and Cassius on the one side, and Antony and Octavius on the other. There were two engagements on the same field, twenty days apart, in the first of which Brutus gained advantage over Octavius, and Antony over Cassius. In the second conflict Brutus was totally routed. The creation of the Roman empire followed, and Octavius, afterward

called Augustus, made Philippi a Roman colony. The city was twice visited by St. Paul, as recorded in *The Acts;* it was the first place in Europe where he preached the Gospel; and to the church, founded here, he addressed an epistle. It is now a mass of ruins, of which the most prominent are a temple of Claudius, the remains of an amphitheatre, and some huge marble columns.

The northern portion of the Ægean Sea is a great bay, almost entirely surrounded by highlands, and enclosed on either hand by the Peninsulas of Athos and Gallipoli. In front of it are islands, and some of these are noted. Within the bay, and near the Thracian coast, is Samothrace, the ancient Electris, and Dardania, a sterile, rugged region covering about thirty square miles and lacking good harbors on its forbidding coast. Out beyond is the curiously formed island of Lemnos, a region of hills, almost bisected by two deeply indented bays, Paradisi on the northern shore and San Antonio on the southern. It covers about two hundred square miles, and the people are mostly fishermen, though parts of the surface are tilled. It has a Turkish governor residing at Castro on the western coast. Lemnos in antiquity was sacred to Vulcan, who had a workshop here, described in the mythological traditions. The original people were Thracians, succeeded by the fabulous Minyæ, and then by Pelasgians. Pliny says it contained a labyrinth supported by one hun-

dred and fifty columns, the gates being so easily moved that a child could open them. From the most remote period it produced the *Terra Lemnia,* a species of earth believed to possess extraordinary medicinal virtues. The Persians captured the island, but Miltiades delivered it, and ultimately Lemnos became an Ottoman dependency. The peninsula of Gallipoli is the narrow, elongated strip of land protruding far southwestward from Thrace and pointing directly toward distant Lemnos. The Greek word for a peninsula is Chersonesus, and this was known anciently as the Thracian Chersonesus. Alongside it, forty miles northeast of Lemnos, is the entrance to the famous Dardanelles, enclosed by the Peninsula of Gallipoli on the European side and Asia Minor on the other, the route to Constantinople and the Black Sea.

THE SIEGE OF TROY.

The eastern shore of the Ægean Sea is Asia Minor, and its interior surface is generally a fertile plain. The old Greek name of Asia Minor was Anatolia, meaning "the east," or "the land of the rising sun," for thus they looked out upon it from their Archipelago and finally overran and controlled it. When the Romans got full possession, they called it their province of Asia, a word that is believed to have been derived from the Sanskrit *ushas,* meaning "the dawn," and which ultimately came to be the desig-

nation of the entire continent. In this original province of Asia was the earliest establishment of the Christian religion, and the followers of Christ and His Apostles were first designated as Christians at Antioch. In the *Apocalypse* St. John records with the Revelation, that he was commanded: "What thou seest write in a book, and send unto the seven churches which are in Asia," these being named as Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. The surface of Asia Minor is a high plateau, gradually descending westward to the coastal plain, having some mountains, and on the south the long and elevated range of Mount Taurus. The western coast plain has one of the most pleasant climates in the world. Its fruits were celebrated in ancient times, and are still its important product. The northern part was Mysia; south of this was Lydia, and beyond Caria, with Lycia on the southern coast. In Lydia and Caria was the celebrated Ionic federation of cities, peopled by Greek colonists, including Smyrna, Ephesus, Miletus and others. In the northern portion, beyond the Hellespont and near the Propontis, was the city of Nicæa, named for his wife by Lysimachus, general of Alexander the Great, the chief city of Bithynia, and long a Byzantine bulwark against the Arabs, who conquered it in 1080, but afterward, in turn, succumbed to the Crusaders. The Turks, however, got it in the thirteenth century, and it is now a semi-

decayed village of barely a thousand people, called Isnik. Nicæa was noted as the city where the first and most famous Council of the Church was called, by the Emperor Constantine the Great, in 325, being attended by 318 bishops and 2,000 clergy, who fixed the date for celebrating Easter and formulated the "Nicene Creed."

The northwestern corner of Asia Minor was the Troad, the country of Troy, which occupied the coast lands along the Ægean Sea, the Hellespont, Propontis, and farther eastward. The city of Troy was at the base of Mount Ida, far enough from the sea to allow of the movements of large armies on the coastal plain in front, and was in a position, sufficiently elevated, to command a good view of the lower lands all around. Before it flowed two small rivers, the Simois and the Scamander, parallel for some distance, and then uniting and emptying into the Hellespont. This was "Old Ilium," the city of the famous Trojan War, described by Homer. Later, in the seventh century B. C., according to Strabo, there was another city founded here, which was afterward designated as "New Ilium." The ancient Ilium stood on the right bank of the Scamander, now called the Mendereh. "New Ilium" was near the junction of the two rivers, but in the progress of time the streams, changing their beds, sought separate channels, and the Simois, now the Dunbrok, flowed out independently to the Hellespont, a brook about

twelve miles long. The ruins of Troy are near the village of Hissarlik, and are in and around the mound of Hissarlik, which Schliemann, and his successor Dorpfeld, excavated. It is in a position four miles back from the Ægean coast and about an equal distance from the Dardanelles. Far over the sea, on the one hand, is seen the peak of Samothrace, while inland rises the massive Kaz Dagh, the Mount Ida. The excavators found that successive cities, superposed one upon the other, had been built on this site by the Trojans, Greeks and Romans, thus making the mound, which subsequent centuries had covered with soil. No less than nine cities were thus uncovered, in strata, the lowest believed to be of at least twenty centuries before the Christian era, and Homer's Troy about the fourth from the top. Some four miles off shore, and thirteen miles from the Dardanelles, is the island of Tenedos, two miles in circumference, and now having several thousand population, mostly Greeks. Its little port is defended by two forts, and it has had fame in many wars. It was behind this island the Greeks withdrew and hid their fleet in the Trojan War, when they made the Trojans believe they had abandoned the siege and had left the wooden horse as an offering. Xerxes made the island his naval base when he invaded Greece. It was a naval stronghold in every subsequent war, and the Venetians and Turks long contested its possession, the latter ultimately conquering.

On the Mendereh, near Bunarbashi, about five miles south of Troy, are a hot and cold spring, which are supposed to be those mentioned in the *Iliad.*

Whether the siege of Troy was a myth or a reality has long been debated, but Homer's *Iliad* and *Odyssey,* telling of its closing scenes, are believed to have a foundation of fact and will never cease to have interest as the most renowned Greek classics. We are told that Dardanus, who came from Arcadia, was the ancestor of the Trojan kings. His son was Erichthomus, succeeded by Tros, and he by Ilus, who founded, on the plain of Troy, the city of Ilium. Ilus was followed by Laomedon, and to him, by command of Jupiter, Neptune and Apollo were made temporarily subject. Neptune built the walls of Ilium and Apollo cared for the herds, but when their time of service was completed Laomedon refused to pay what was due. In revenge, Neptune sent a sea monster to harry the Trojans and ravage their fields, and to avert this the king made a public offer to anyone who would rid the land of this scourge to present him with the immortal horses that had been given by Jupiter to Tros. The oracle was consulted, who declared that a virgin of noble blood must be sacrificed, the lot falling on Hesione, Laomedon's daughter, but she was rescued by Hercules, who opportunely intervened and killed the monster. The treacherous king gave the hero a pair of mortal horses, and Hercules, disgusted at the perfidy, came

with six ships, captured Troy, killed Laomedon, and placed his son Priam on the throne, he alone of the king's sons having protested against his father's trick. Priam and his queen Hecuba had numerous children, of whom Paris, by the abduction of Helen, wife of Menelaus of Sparta, brought on the memorable siege of Troy. The beautiful Helen was a daughter of Jupiter. The mythological tale is that the nymph Leda was the wife of Tyndarus, King of Sparta, and Jupiter, who became enamoured of her, metamorphosed Leda into a swan. She is fabled to have laid two eggs, one of which produced Pollux and Helen, said to be the children of Jupiter, and the other Castor and Clytemnestra, children of Tyndarus. Clytemnestra was given by her father to Agamemnon, and Helen to Menelaus, both the sons of Atreus, king of Mycenæ, the former succeeding his father on that throne, while the latter succeeded to the throne of Sparta. On Agamemnon's return from the siege of Troy, Clytemnestra, actuated by jealousy, slew him in his bath, and she was afterward slain by Orestes, son of Agamemnon. Her tragic story was always a favorite with dramatists, Voltaire and others having used it. Pollux and Helen were immortals, and the twins Castor and Pollux were famous heroes in Greek mythology, having sailed with the Argonauts, and also having appeared at Troy. They were worshipped as the tutelary gods of hospitality, presiding on festal occasions and at gymnastic games, being the

helpers of mankind and the calmers of tempests. Jupiter permitted Castor, who was mortal, to alternately pass one day with his immortal brother on Mount Olympus and the next day on the earth. They finally were translated to Heaven and placed among the stars, where they became the constellation Gemini, the Twins.

Paris was a youth of the greatest comeliness, but an oracle had foretold that he would cause the death of his kindred and the ruin of his country. This made his royal parents banish him, and he grew up as a young shepherd on Mount Ida, ignorant of his birth, but admired by all for his beauty. The mythological tradition tells how the sea nymph Thetis was given in marriage to Peleus, and there was a great wedding feast, to which all the immortals were invited excepting Eris, the goddess of Discord. She came unbidden, however, and threw among them the famous golden apple, inscribed "To the Fairest." This made a rivalry among the goddesses, who all claimed the prize, and three of them particularly persisted in the claim — Venus, Juno and Athena — so that soon a discord reigned at the feast. None dared decide this momentous problem, not even Jupiter himself, and the rivals were told to select a judge from among the mortals, and they chose Paris. When the time for judgment came, Juno appeared in regal majesty, and for a favorable verdict offered Paris wealth and kingly power; Athena told him to

be wise in honoring her, and she would give him wisdom lasting forever, great glory among men, and renown in war; Venus finally beamed upon him in all her beauty, and arrayed with her magical Cestus, which none could resist, and said he should have for wife the fairest woman in the world. The entranced Paris fell on his knees and offered Venus the golden apple, the others vanishing in an ill-boding cloud. From that time Paris sought only the counsel of Venus, and from her first learned that he was the son of Priam, and he returned to seek his royal kindred, being welcomed to Troy as a long lost prince. Then came Cassandra, the young sister of Hector, who had once disdained Apollo, and the god punished her by making her foresee all things truly, but having her prophecies ever disbelieved. She soon broke into lamentations, foreseeing the terrible future, but the Trojans gave no heed, as they regarded her visions only as spells of madness. Paris was the unquestioned hero, and after a period of rejoicing at his return, Venus bade him take ship and search for his destined bride.

He sailed across the Ægean to Greece, and after much journeying and adventure came to Sparta, where he was kindly welcomed by Menelaus and the fair Helen. Here he abided for a long time, in their company, until Menelaus went away on a visit to Crete. Then, dishonoring his host, Paris won the heart of Helen, and persuaded her to leave Sparta,

and sail over the sea with him to Troy. Helen was noted as the fairest woman in the world, and in all Greece there was none so beautiful. Before she left her mother's home she had been wooed by all the greatest Grecian heroes, and, fearing for her peace of mind, all the suitors had been bound by an oath that they were to respect her choice and go to the aid of her husband if ever she should be stolen away. King Menelaus returned to Sparta, from Crete, to find that his treacherous guest had carried off his wife, and, the news quickly spreading, all Greece was fired with indignation. The heroes, mindful of the oath, determined to cross the Ægean, capture Troy, and rescue Helen. They spent ten years in collecting a vast armament, and at the end of that period had gathered a fleet of nearly twelve hundred ships, with more than a hundred thousand men, the forces assembling at Aulis in Bœotia, with Agamemnon selected as commander. Ulysses at first joined unwillingly, being loath to leave his wife and child at Ithaca. Achilles was the greatest of the warriors — the son of Thetis and Peleus — now grown to manhood, and a wonder of strength, being also regarded as invulnerable, for his mother, forewarned of his death in the Trojan War, had dipped him in the river Styx, when an infant, so that he could take no hurt from any weapon, holding him only by his little heel, which alone could be wounded. Another hero was Ajax, the giant, and among the Grecian host

were also the wise Nestor, Diomedes, Patroclus and Palamedes. After much delay and varied fortunes, the great Grecian fleet set sail, and, crossing the sea, invaded the plain of Troy, driving the Trojans and their allies within the city walls.

Meanwhile the aged Priam and Hecuba, in Troy, had given shelter to Paris and his stolen bride, the fair Helen, and during the long Grecian preparations had learned to love her, though not without misgiving as to the outcome, and long before the invaders arrived they were prepared to defend their home and city. There were also many heroes among the Trojans, including Æneas and Deiphobus, Sarpedon and Antenor, Glaucus and Priam's famous son Hector, chief warrior of all, and regarded as the bulwark of Troy. Even the immortals took sides; Juno and Athena, against whom was made the judgment of Paris, favored the Greeks, as also did Neptune, the sea god. But Venus befriended the Trojans with all her power, and persuaded Mars to do likewise. Jupiter and Apollo gave special aid to heroes whom they loved, now on one side and now on the other. At the opening of the siege of Troy Menelaus and Ulysses went into the city and demanded that the fair Helen should be given back to her rightful husband, but this the Trojans refused. During nine years the Greeks spent their time in reducing the neighboring towns and besieging the city, which held out against every device and onslaught. The date of

the beginning of these operations is fixed by the chroniclers in 1194 B. C. There were numerous single combats and other interesting episodes, and in the tenth and final year of the siege many things transpired, and the Greeks fell to quarrelling about the spoils. A special feud was started between Agamemnon and Achilles, which proved almost disastrous to the Greeks, and with this dispute the story of the siege, in Homer's *Iliad,* opens. Achilles left the field in anger and refused to fight, sulking in his tent. But, as it unexpectedly happened, Hector, in a foray, killed Achilles' dear friend Patroclus. This roused the Grecian hero, and he returned to the fight, going forth clad in armor, which had been wrought for him by Vulcan, at the prayer of his mother Thetis. He sought for Hector everywhere, and by the river Scamander met and slew him, afterward dragging the dead body across the plain, at the tail of his chariot. Then came out of Troy, in deepest grief, the aged Priam, alone by night to the tent of Achilles, seeking in his sorrow to pacify the victor and ransom his son's body, when the great Achilles relented and granted a truce, that the funeral honors should not be interrupted.

But Achilles did not long survive his victory, for he was treacherously slain by Paris, who lay in wait in a temple sacred to Apollo, and from a hiding place sent a poisoned arrow that pierced the hero's heel, where alone the water of the Styx had not given pro-

tection, and from the venom Achilles died. Paris himself, in turn, was soon afterward slain by another poisoned arrow. But Troy still held out, and then the cunning Ulysses devised a plan of capture, through the ruse of the wooden horse. The Grecian army one day broke camp, as if they had abandoned the siege, and going aboard their fleet, sailed away, but when out of sight, the ships changed their course and anchored behind the island of Tenedos. They had built the wooden horse, like a prodigious idol, and through a carefully concealed door, opening into the hollow interior, crept Ulysses, Menelaus and several other armed chiefs. Within the walls of Troy there was great rejoicing, for the enemy had abandoned the siege and gone away, their camp being deserted. The city gates were thrown open, and the people rushed out, wandering over the plain, after their long captivity, and finding the horse in the enemy's camp, they marvelled much at its size and splendor. They proposed moving the horse into the city, as a trophy, but old Laocoön, a priest of Neptune, protested, telling them to take heed lest they suffer, as this was evidently a piece of Grecian treachery. Just then there was found, by the shore, a wretched Greek, in bedraggled garments and suffering from wounds, who besought them to spare his life. He said he would tell the truth, that he was a Greek, named Sinon, who had been abused, maltreated and left behind, by the malice of Ulysses, that

the Greeks had built the wooden horse as an offering to Athena, and had made it so big to prevent its being moved out of the camp. This news gave the Trojans much joy, and as they were consulting how to get the horse within the city two huge serpents came out of the sea and, crawling over the plain, rushed upon Laocoön and his two sons, wrapping in snaky coils around their writhing bodies, devouring them, and then quickly returning to the sea. This was an omen for the Trojans, who saw that Laocoön had been summarily punished for his blasphemous objection to taking the horse into the city. Wreathing it with garlands, they dragged the horse laboriously through the gate, and then, with the trophy in possession, forgot all their past danger, in the universal rejoicing that the long siege had ended.

Sleep ultimately fell upon the city, helped by the arts of Juno and Athena, and in the darkness of midnight, Sinon, who had been invited in by them, went stealthily to the wooden horse and opened the secret door. Ulysses, Menelaus, and the others came out, and the signal was given to the Grecian ships which, under cover of the night, had come back from their hiding place behind Tenedos, and, in the darkness, landed again their cohorts upon the plain before Troy. Not a Trojan was on guard. The men from the wooden horse opened the gates, letting their comrades in, and a general massacre ensued, in which Priam and many of his warriors fell by the sword.

Thus, in 1184 B. C., Troy was captured, the city burned and utterly destroyed, and the kingdom ruthlessly plundered. Homeward sailed the victorious Greeks, taking their spoils, and as royal captives the unfortunate Cassandra and Andromache. Helen, who had been the cause of it all, was awakened from the enchantment of Venus, and she also went along, eager to be forgiven by her wronged husband, Menelaus. Of the Trojan heroes, Æneas and Antener alone escaped, and the Roman tradition is that Æneas ultimately went to Italy and became the ancestor of their kings.

THE LEVANT.

We have come, in this coastal district of Asia Minor, to the region of heterogeneous population, made up of various Mediterranean and oriental races, to which, in the middle ages, was given the name of the " Levant." Its people are known as the Levantines, who speak in their intercourse with Europeans and other strangers the special dialect known as the *lingua Levanta.* This term, which means " east," was first used to designate them by the Venetians and the Genoese. The Asia Minor coast is picturesque, having various deeply indented bays, making good harbors, off which lie some of the noted islands of the Grecian Archipelago, and it has several well-known ports, while there are displayed throughout the ruins of various cities of ancient re-

nown. In Mysia, south of the Troad, is the expansive Gulf of Adramyti, running far up into the land, and having in the offing the island of Mytilene. The region around this gulf became the Roman kingdom of Pergamos, and a little way inland is Bergame, a town in the beautiful valley of the Caieus, flowing out to the Ægean, where the people now make good morocco leather. At this place recent excavations have disclosed extensive ruins of the ancient city of Pergamos, which was one of the most splendid in Asia Minor during the early Grecian rule, and renowned for its library and school of literature. The special demands of this library for manuscript materials led to the invention of parchment, which was named from the city. In the Roman domination Pergamos was deprived of its literary treasures by Antony, who removed them to the library at Alexandria. Pergamos also was among the chief seats of early Christianity, and here came St. Paul, and founded one of the "seven churches which are in Asia." The old city was destroyed during the Turkish wars.

The ancient kingdom of Lydia was south of Mysia, and through it ran the river Hermus, in a valley of great fertility, flowing out to the Ægean, through what is now the Gulf of Smyrna. On the southern side of the Hermus is Mount Tmolus, the modern Boz Dagh, and the Pactolus tributary came from the southwest, along the flanks of Tmolus, bringing down

gold from the rich veins of the mountain. The ancient capital of Lydia was Sardis, the city spreading over the plain, between the mountain and the two rivers, near their junction, about forty-five miles east of the Gulf of Smyrna. Here lived Crœsus, the famous king of Lydia, who was the richest man in the world in his day, as his capital of Sardis was one of the richest cities then existing. His reign was during the sixth century B. C., and he subjugated most of Asia Minor. The Lydians were among the earliest commercial peoples of the Mediterranean, and their highly scented ointments, elegant carpets and other fabrics were celebrated, the Greeks describing them as the inventors of the processes for stamping coins and dyeing wool. The Homeric poems speak of the Lydians as men on horseback, clad in armor, and described their extensive commerce and wealth. Lydia was rich in the precious metals, and Crœsus had gold mines in many places. This king inherited enormous treasures and was a mighty monarch, at the summit of his career ruling over twelve nations, his vast wealth, which was of such world-wide renown, being increased by the tribute of conquered races, the confiscation of great estates, and the prolific yield of the golden sands of the Pactolus. An idea of its extent may be got from the votive offerings he deposited in the temples. Herodotus wrote that he saw the ingots of solid gold, six palms long, three broad and one deep, which, to the number of one hundred

and seventeen, Crœsus sent to Delphi. He also beheld, in other parts of Greece, rich offerings, all in gold, in various temples, among them the figure of a lion, the emblem of Lydia, of the natural size; a wine bowl of about the same weight as the lion; a lustral vase; and the statue of a woman, three cubits high, said to have been the king's baker. Despite his wealth and prosperity, however, Crœsus got into conflict with Cyrus of Persia, who defeated and pursued him back into Sardis, taking the city, making him a prisoner, and condemning him to be burnt alive. His life was ultimately spared, and his territory then went under Persian rule.

The olden chroniclers say that Sardis was named after the god of the sea, which was worshipped there. Few remains now exist of the magnificent palace of Crœsus or other buildings of this once opulent city. At the side of a steep hill, on which some ruins of the walls of the Acropolis still stand, are traces of a theatre and other structures. In the valley are remnants of a gymnasium, and two enormous columns stand on the Acropolis, with others lying on the ground, supposed to have been parts of a temple of Cybele, which Herodotus records as having been burnt by revolted Ionians, when they took the city, about 500 B. C. Across the valley is the necropolis of the Lydian kings, prominent among the tombs, and the largest of all, being that of Alyattes, a circular mausoleum about 1,140 feet in diameter. This, like

most of the other tombs, which have been lately excavated, had been rifled centuries ago. There are now, amid the remnants of Sardis, a few mud huts, making the Turkish village of Sart. An earthquake, in the reign of Tiberius, reduced Sardis to a heap of ruins. Roman benefactions aided its rebuilding, and after the Christian era another of the "seven churches which are in Asia" was founded here, and both St. Paul and St. John visited the city in their ministry. In 1402 Sardis was finally destroyed by Tamerlane. To the northwest, on the road to Pergamos, was ancient Thyatira, the location of another of the "seven churches which are in Asia."

About thirty miles southeast of Sardis, on the Pactolus, and at the base of Mount Tmolus, is the Arab town of Ala-Shehr, situate on the caravan route leading from Smyrna to the interior of Asia Minor, and having a thriving trade that has attracted a large population. This place is surrounded by a wall, and contains many ruins, including numerous churches. It is the site of the ancient Philadelphia, where was another of the "seven churches which are in Asia." Philadelphia was named for King Attalus Philadelphus of Pergamos, who founded it on the lower mountain slopes, most of it being built at considerable elevation. This was a volcanic region and subject to earthquakes, but the city, which was the depot of an extensive wine district, flourished despite the earthquakes. Most of the outer wall is standing,

and on the brow of the hill, toward the southwest, about four hundred feet above the town, were the stadium, theatre, and, crowning all, the Acropolis. Its many temples, in the ancient time, gave Philadelphia the name of the "Little Athens," but only the ruins of a single small temple are now visible. Numerous coins, marble fragments and blocks have been discovered in excavating. Its original inhabitants were chiefly Greeks from Macedonia, and in the time of Pliny they still retained their national character.

Following down the Hermus, from Sardis toward the sea, on the southern bank, about twenty miles from its mouth, and built on the slope of Mount Sipylus, is Manissa, a Turkish city of large population and considerable trade. A railroad leads from Smyrna up the Hermus valley and then goes on to Ala-Shehr. The country around Manissa grows much cotton, which is the leading export. This city is built on the site of the ancient Lydian city of Magnesia, and was noted as the place of the great battle, fought in 190 B. C., in which the Romans defeated Antiochus the Great of Syria, and became the masters of Lydia. The Hermus debouches in the Gulf of Smyrna, flowing out through a broad plain, bordered by the massive Mount Pagos, the head of this gulf making the most admirable harbor on the Levantine coast. On the top of the mountain can be seen the castle, with the ruins of the Acropolis, which was built by Lysimachus, one of the generals of Alexander the

Great. That hero himself is said to have ascended to the mountain top, when on his way from Sardis to Ephesus, and gazed at the grand view over the plain and sea, and the ruins of Smyrna, which then spread at his feet.

The Turkish city of Ismir (Smyrna) expands broadly over the plain and the hillsides, the capital of the province of Aidin, having a population approximating two hundred thousand, half of them Greeks and about one-fourth Turks. The large preponderance of Christians causes the Turks to call it the Giaour city, or the "city of the unbelievers," and, in fact, it was one of the first places where the Christian faith was established. Both St. Paul and St. John preached here, and it was among the "seven churches which are in Asia," Polycarp, who was a disciple of St. John, having been consecrated by that divine as its bishop. During the Roman persecution of the Christians, in the year 168, Polycarp, then 86 years old, was burnt at the stake in Smyrna. There are now many churches and mosques in the city, and it has three archbishops, Greek, Armenian and Catholic, with also American and foreign missionary establishments. The harbor is magnificent and always filled with shipping, as it is a great commercial emporium and port of call for Mediterranean steamship lines, with railroads extended in various directions into the interior of the country, and it is also the termination of numerous caravan routes.

The latter, however, are less used than formerly, being largely superseded by the modern railroads, though an interesting locality is the so-called "caravan bridge," with adjoining grounds, for the accommodation of the camels at night. The Christian settlements are generally near the shore, with the Armenians on the lower and the Turks on the upper hill slopes. A medieval castle surmounts Mount Pagos, and one of the chief buildings of the city is the palace of the Turkish governor-general. The wealthier merchants have built many villas in the suburbs and outlying villages. Smyrna receives large amounts of manufactured goods and petroleum going to the interior, and it exports cotton, figs, raisins, opium, sponges, and other products. The Æolians were the original colonists at this harbor, and in the seventh century B. C. Smyrna became one of the cities of the Ionic League. It was overrun and destroyed by the Lydian Sadyattes, 627 B. C., and for a long time afterward was in ruins. After the death of Alexander the Great, his successors, Lysimachus and Antigonus, rebuilt and enlarged the city, and Smyrna became one of the greatest places of that time, the prosperity continuing until after the Christian era. An earthquake destroyed it, 178 A. D., but Marcus Aurelius again rebuilt it. There were varying fortunes subsequently, and hither came Richard Cœur de Lion of England and landed part of his army in the third crusade, 1191. The

Genoese captured and held it for a long time, and it was taken by the Turks in the later fourteenth century. Then Tamerlane got it, but the Turks recovered possession, and have since held it. During the first half of the nineteenth century Smyrna was repeatedly damaged by fire and earthquake, while in January, 1909, the city and surrounding country were again shaken, though without serious damage. Several lives were lost in neighboring towns.

THE RUINS OF EPHESUS.

To the southward of Smyrna, across the peninsula which is thrust far out into the Ægean Sea, is the valley of the river Cayster. This stream has, near its mouth, the Turkish port of Skala Nova, upon a wide bay, and here was the harbor of ancient Ephesus. A railway is constructed southeastward from Smyrna to Aidin, and thence into the interior, and upon the route, about forty-seven miles from Smyrna, are the ruins of the famous city, which had the renowned Temple of Diana, and also was another of the "seven churches which are in Asia." St. John lived at Ephesus, wrote here some of his sacred epistles, and from here he was sent to Rome before the banishment to Patmos. St. Paul lived three years in Ephesus, preaching and performing cures and other miracles. He reasoned with the Jews in the synagogue, and finally went away, because his disciples thought it best to do so, after the uproar

raised against him by the silversmiths, who made their living by selling statuesque models of Diana. We are told, in *The Acts,* of one of their demonstrations, where the multitude " with one voice about the space of two hours cried out, Great is Diana of the Ephesians." The ruins of Ephesus are on the southern side of the river, just before it seeks the sea, and not far from the railroad. The Amazons, in the legend, are said to have founded Ephesus, and their story is connected with Diana, its tutelary deity. It became one of the cities of the Ionian League, Crœsus besieged and captured it, and then it passed successively under the dominion of Persia, Macedon and Rome. Ephesus was a large city, the centre of a great commerce, and the Romans made it the capital of their proconsular province of Asia. It was the *entrepôt* of a rich interior territory, and the people, being mostly Greeks, gave it, through their energy, great prosperity. Ephesus claimed to be the birthplace of Homer, and was the home of Herodotus and other noted Greeks. It has been in ruins for many centuries, and several small Turkish villages are now on the site, the most important being the railroad station of Ayasalook.

The original Ionian settlers found the worship of Diana established here, and the foundation of her temple laid by their predecessors, the Leleges and Carians; the magnificent temple, which was subsequently built, was the chief glory of ancient Ephe-

sus; and the city did not fall into decay until the Goths finally destroyed it. This great temple was repeatedly enlarged, rebuilt, and seven times restored in the vicissitudes of Ephesian history. Crœsus built the first and greatest temple, and during the night, in 356 B. C., on which Alexander the Great was born, this splendid structure was burnt by one Erostratus, who, when arrested and put to the torture, declared he had no other object in doing this than to immortalize his name. The Ephesians thereupon passed a decree consigning his name to oblivion, but this was in vain, for the historian Theopompus mentioned it in telling the story. The temple was rebuilt, and Alexander afterward offered to pay all the expense if he might be permitted to place his name upon it, but the Ephesians declined, and the reconstruction was paid for by the people at large, the work extending over two hundred and twenty years. It measured 425 by 220 feet, being four times as large as the Parthenon at Athens and the largest of the Greek temples; and it had thirty-six sculptured columns. It was splendidly decorated with sculptures by Praxiteles, and there was a great painting by Apelles. The statue of Diana, in that temple, was of ivory, and provided with exquisitely wrought golden ornaments. The idea they then had of Diana, the Grecian Artemis, was that she personified the fructifying powers of nature, and she was represented as a goddess with many breasts. This

temple had the right of asylum, which extended to the land around it, causing the city to be overrun with criminals, until Augustus curtailed the limits. It was numbered among the seven wonders of the world, and was the most notable institution of Ephesus when St. Paul lived there. These seven wonders were, in addition to Diana's temple at Ephesus, the Mausoleum at Halicarnassus, the Egyptian Pyramids, the Colossus of Rhodes, the walls and hanging gardens of Babylon, the statue of Zeus in the temple at Olympus, and the Pharos of Alexandria.

In the time of St. Paul the great commerce of the port of Ephesus attracted many Jews, and this led the apostle to make his mission to Ephesus and establish the Christian church. St. John also addressed to this church one of the messages in the *Apocalypse.* The city subsequently became the resort of sorcerers and magicians, and the "Ephesian letters" were noted magical charms as late as the sixth century. Several Christian Church Councils were held here, among the most celebrated being the Assembly of the Bishops of Asia, convened in 196 A. D., to fix the proper day for the celebration of Easter. About 260, Ephesus was sacked by the Goths, who burnt the temple, and it was finally destroyed in the fourth century. Ephesus diminished in population during the Byzantine period, its port silted up, and from lack of drainage and cultivation the neighborhood became unhealthy. Then the

Turks attacked it, and for a long time it was alternately in their hands or controlled by their foes until the fourteenth century, when it fell finally under Turkish power. The ancient city, by that time, had almost disappeared, the site of the temple being lost, and much of the materials of the place having been carried off for buildings elsewhere, while the alluvial soil had gradually covered the locality.

The ruins of Ephesus were partially excavated in the nineteenth century, the site of the temple found, and a great amphitheatre uncovered, which was large enough to accommodate fifty thousand people. There were numerous fragments of sculpture, and inscriptions of the temple and other structures collected, which are preserved in the British Museum. This work ceased in 1874, and was not renewed until 1904. The later excavations, going much deeper, disclosed the earlier foundations of two more temples, below that which had been previously uncovered, the lowest of these resting on the virgin soil of the original marsh. This lower temple was Ionian, and believed to date about 700 B. C. The greater part of the materials of the temple which followed the one burnt by Erostratus had disappeared into the walls of the Turkish villages or into the limekilns in which the vicinity abounds. Much was found of the precedent temple, built by Crœsus, and this developed that its architecture and workmanship were superior to that of its successor, which

Philo had so admired that he called it the "only house of the gods on earth." Beneath this were discovered the foundations and ground plan of a smaller temple, of yellow limestone, paved with highly polished, veined marble. In its centre, as likewise in its successors, stood the rectangular base that is supposed to have supported the image of the goddess. This had been enlarged and remodelled by subsequent builders, but had never changed its location, and was the holy place around which one temple after another was built. The materials were greenish stone, and the lowest courses were apparently parts of an earlier temple, the fourth and lowest in the layers, there being hundreds of small votive objects found in the very foundations. Over two thousand of these objects were recovered, including jewels, coins, scarabs and other pieces, many being of dates anterior to the time of Crœsus. They are in the precious metals, bronze, ivory, glass, terra-cotta, amber, porcelain, rock-crystal, wood and iron. The ivories are the best, some being of exquisite workmanship, statuettes of the goddess, figures of animals, plaques and trinkets. These treasures have gone to the British Museum and the museum at Constantinople, and the archæologists say they are of the earliest Hellenic workmanship, representing an art in which the goddess, to whom they were dedicated, was not given the semblance of the many-breasted statue of the later period.

Much of the work of excavation at Ephesus, since 1894, has been under Austrian auspices, directed by the late Professor Otto Benndorf, who died in January, 1907, and was known as the " Schliemann of Ephesus." In addition to excavating the temple were uncovered many other ancient monuments, the theatre, library, two marketplaces, the chief streets, and the Baths of Constantine. The interesting double Church of St. Mary, Mother of God, has also been cleared out, where was held the famous Church Council of 431 A. D., which condemned Nestorius, and placed the Virgin in the position ever since held by the Roman Catholic and Greek Churches. There also has been disclosed a splendid semicircular marble portico around the east side of the ancient harbor. To the southeast of the site of the ancient city is the " Grotto of the Seven Sleepers," who are said to have fled there for refuge from the persecutions of Diocletian, and, falling asleep, awakened two hundred years later, and came back into the city, to the wonderment of the public. This tradition was revived by Mohammed and embodied in the Koran, and the cave was long a place of pilgrimage for both Moslems and Christians. The names of the seven sleepers, and also of the dog, Ketmeh, who slept with them, were reverenced throughout the Orient as of talismanic power. In a locality not far away the tradition also places the grave of St. John.

THE MÆANDER TO TARSUS.

Some distance south of Ephesus there flows out of the plain of Caria one of the most famous rivers of the ancient Hellenic world, the Mæander, now called the Meinder. It rises in the interior of Asia Minor, in Phrygia, receives its chief tributaries, known anciently as the Harpasus and Morsyas, and takes a generally southwestern course through Caria to the Latmic Bay. The fertile region that it waters has superabundant soil, which causes it to bring down immense quantities of mud, gradually filling up the head of the bay, and thus have been joined several islands, originally in its delta, to the mainland. The character of this level fertile plain has also given the river a winding and wayward course, making it about three hundred miles long, though accomplishing a much smaller actual distance from its source to the sea, so that its name has become a synonym for tortuousness and aimless wandering. It is deep in parts, but full of shallows and bars, being therefore only navigable for small craft. In its upper valley, in the southwest corner of Phrygia, is the Turkish town of Eski-Hissar, built on the site of Laodicea, another of the "seven churches which are in Asia," an opulent and flourishing city at the time of the Christian era, its luxury then being attested by the stern rebuke administered to its people in the *Apocalypse*. Paul also addressed an epistle to the

Christians of that city. It was named after Laodice, the queen of Antiochus Theos, the founder. It grew in importance, despite frequent damage by earthquakes, was controlled by the Greeks, then by Syria, and afterward by Pergamos, being finally destroyed in 1402 by Tamerlane. Nearby is Khonos, standing on the site of Colossæ, which Xenophon described as a large and important city at the close of the fifth century B. C. It was captured by the Persians, and Xerxes with his army passed through it on his way to Greece, 481 B. C. The people were noted for their product of beautifully dyed wool, sent to all parts of the then known world. After the reign of Cyrus it fell into decay. To its church St. Paul addressed his epistle. Farther down the Mæander the railroad comes over from Smyrna and Ephesus, and then follows up the river valley. Here is Aidin, fifty-seven miles southeast from Smyrna, called by the Turks Guzel Hissar, the "beautiful castle," which is the modern trading town of the river, and has a population of fifty thousand, mostly Turks. It is in a picturesque situation, having the plateau of the Messogis for a lovely background, where stood the ancient city of Tralles, the ruins having provided much of the building materials for Aidin. There are numerous mosques and attractive bazaars, with interesting ruins all about, and the people have an active trade in cotton, figs and other products of this fertile district.

The ancient port and fortress of the Mæander, controlling its entrance, was Miletus, that had four harbors protected by the outlying group of islands, most of which the river silt has since joined to the mainland. The Mycale headland projects, and here at a promontory, formed by the Grium range, was this famous city of the Ionian Confederacy, but it is difficult now to locate the precise boundaries of the site, owing to the radical changes the Mæander's generous outflow of mud has made in the bay. Miletus controlled an extensive territory around the bay, and its earliest people were Carians, Leleges and Cretans, the name being derived from Miletus, a Cretan warrior, the city also having at different times been called Pityusa and Anactoria. The Ionians subsequently settled here, and made it a great industrial and commercial mart, which in the earlier Grecian history became a prominent maritime power, extending its colonies and commerce through the Mediterranean, the Propontis (Marmora) and the Euxine (Black Sea). It colonized the Crimea, and also the Egyptian delta, and was the birthplace of the philosophers Thales and Anaximander and the historians Cadmus and Hecatæus. Crœsus conquered it, and after his fall the power went to the Persians, but it revolted, and they destroyed it, 494 B. C., this revolt leading to the first Persian invasion of Greece. Reviving, it opposed Alexander, but he captured it, and, 384 B. C., made a new ruin of the place. Then the

sovereignty was held by Syria and Rome, and finally Miletus dwindled into insignificance, under Byzantine rule, helped by the silting up of the harbor, and it was ultimately destroyed by the Turks. The ruins have been partly excavated, disclosing the foundations and remains of temples, an aqueduct and other structures. Various sculptures and columns of the Temple of Apollo have been recovered and sent to national museums in Europe.

Penetrating deeply into the coast of Caria, southward from Miletus, and having the island of Cos off the entrance, is the attractive Ceramic Gulf, and on its northern shore is the little Turkish town of Boudroum. The place is surrounded by ruins, and from these it gets fame, for this was ancient Halicarnassus, a leading city of the Doric hexapolis. But it quarrelled with the others, was excluded from the Confederacy, and was then conquered by Darius. Artemesia became queen, and she gave it a new fame. Her husband was Mausolus, who died 352 B. C., and she built over his remains a monument so beautiful that it still gives the name of mausoleum to these memorial structures. Alexander conquered and burnt the city, and later it fell to the Romans, who revived it, but upon the downfall of the empire it was again destroyed. The Knights of St. John of Jerusalem, when they occupied Rhodes in the early fifteenth century, built here a castle, called the "town of St. Peter," and the

Turks captured it when they took Rhodes from the Knights, in the sixteenth century. In its halcyon days Halicarnassus was a great city. Herodotus and Dionysius, the historians, were born here. From the edge of the harbor the rows of buildings were constructed on the hill slopes, rising on terraces formed partly by excavating the rocks and partly by building walls. The Mausoleum crowned the first terrace, and the Temple of Mars the second. The entire city was enclosed by a wall, which still can be traced, and at the upper portion two citadels occupied the summits of volcanic hills. Temples of Venus and Mercury were located at the two extremities of the harbor, and the king had a spacious palace, while there were other important structures, with additional temples, dedicated to various deities. But the most celebrated of all was the Mausoleum, richly decorated with sculptures, and numbered among the seven wonders of the ancient world. It was still standing in the twelfth century, but was then overthrown by an earthquake, and the detritus washed down from the hills, gradually filled the lower parts of the city to the depth of probably twenty feet, and completely covered the site. It remained hidden until 1839, when it was newly discovered, and elaborate excavations, subsequently made, in 1857, uncovered the Mausoleum foundations, and many fragments of sculptures and statues were obtained and sent to the British

Museum, among these being the statue of Mausolus himself, reconstructed out of sixty-three broken fragments, and made nearly complete. The Mausoleum is believed to have been a rectangular structure, erected on a base of about 472 feet circumference, the building surrounded by thirty-six Ionic columns, and surmounted by a pyramid, rising in twenty-four steps, to a colossal marble cupola, which supported the statue of Mausolus.

The southern border of the Ceramic Gulf is the long peninsula of Triopium, and at its extremity the Dorians built their city of Cnidus, partly on the mainland and partly on an island, connected by a causeway, so that it formed two harbors. Here was the Temple of Venus, which contained the celebrated statue of the goddess, by Praxiteles, that attracted visitors from all parts of the Hellenic world. There were also temples of Apollo and Neptune. It was off Cnidus, 394 B. C., that the Athenians defeated the combined Persian and Spartan fleets. Eudoxus, Ctesias and Sostratus were citizens. It enjoyed an extensive commerce, but ultimately declined in importance, and gradually fell in ruin, its interesting remains having recently been extensively excavated and explored.

The southern coast of Lycia stretches out in the bold Sacrum Point, beyond which is the broad and deeply recessed bay of Adalia, that was the ancient Pamphylicus Sinus. Within it, and upon a good

harbor, is Adalia, the largest town and seaport of the Asia Minor southern coast, built in the form of an amphitheatre, upon the hill slopes around the harbor. A double wall surrounds the city, having square towers at short intervals. This place enjoys a good trade in wool, cotton, opium and other articles, and is the port for the region of Pamphylia and Pisidia, in the interior, to the northward. Pamphylia is a long and narrow crescent-shaped district, stretching in a strip of about ninety miles, like an arch, around the Adalian Gulf. Its name came from the number of different tribes composing the population, and means "the people of all races." Its first Greek colonizer was Mopsus, and consequently it was anciently known as Mopsopia. Its entire background is the massive range of Mount Taurus, which, at the western end, divides into a complex system of rugged hills that stretch down to the coast. This favors the peculiar formation of much of the surface, making a mass of vegetable matter, beneath which the mountain torrents, that are dry for a good part of the year, find their way, in the rainy season, to the sea. The eastern portion of Pamphylia is generally flat and sandy. Cyrus conquered, and then it became part of the kingdom of Pergamos, ultimately falling under Roman rule, and following the subsequent fortunes of Asia Minor. While the southern outflowing streams of the Mount Taurus range seek the sea, those on its

northern flanks get no outlet, and form large salt lakes, of which the chief were called Trogius and Carolitis by the ancients. This region, behind the mountains, is known as Pisidia, its people always being restless mountaineers and never completely controlled. In the time of Strabo they got their subsistence largely by plundering their neighbors, and they are still a wild and predatory race. Adjoining is the district, known as Isauria, whence came the marauding Isauri, out of its mountain fastnesses, in the ancient world, to plague the Greeks and Romans. They also were formidable during the Byzantine era, and became so powerful that two of the race, Zeno in the fifth century and Leo III in the eighth century, were made emperors at Constantinople. The chief town now is an aggregation of Arab settlements, Isaura, on the site of the old capital at the northern base of the Taurus range. It was a strong and rich city when the people destroyed it to prevent capture by the Greeks, after the death of Alexander. In this remote region, north of the Taurus, was the early seat of the Hittite civilization. In the winter of 1906–7 the German investigators discovered there, at Boghazoki, the site of the ancient Hittite stronghold Pteria, remains of a Hittite temple and sculptures, with about two thousand tablets, believed to be the archives of the Hittite government. They include records of treaties with Egypt, in the time of

Rameses I and II, the latter making an alliance with the Hittites, about 1200 B. C. This alliance is recorded in Assyrian characters, a similar tablet in hieroglyphics having been found at Karnak in Egypt.

The coast stretches southeastward again, beyond the Adalian Gulf, and two capes project far into the sea, Posidiun Point and Sarpedon Point, while on the other side of them is the Gulf of Issus, the ancient Issius Sinus. Around the shores of this spacious gulf is the Province of Cilicia. It is a strip of land extending fully three hundred miles along the shore and back inland fifty to seventy miles, the surface sloping from the summit of the Taurus range toward the sea. Behind this elevated ridge are Isauria, Lycaonia and Cappadocia, while a subsidiary ridge of the Anti-Taurus Mountains, on the eastern boundary, separates Cilicia from Syria. The rough and unregenerate character of western Cilicia, where the mountain foothills approach the coast, caused it to be called anciently *Tracheia* meaning "rough," while the eastern portion, mostly a series of fertile plains, was known as *Pedias* or "level." Several rivers flow out to the gulf, and these plains are well watered. The Cydnus was the most famous of these streams, rising in the Taurus mountains, and being now called the Tarsus Tchai. The Sarus, now the Sihun, comes through a mountain gorge from Cappadocia,

and the Pyramus, now the Jihun, also breaks through the mountain barrier, and flows southwest. All these streams bring down very cold water from the mountains, and it was in the Cydnus that Alexander the Great took the bath that chilled and nearly killed him. On this classic stream was also the scene of the first interview between Antony and Cleopatra, after Julius Cæsar's death. Cilicia was early settled by the Phœnicians, its people being distinguished for commercial and maritime enterprise. It became a vassal of Persia, and the Greeks colonized it, in the time of Alexander, after whose death it was part of the Syrian empire. In the first century B. C., pirates swarmed from its coasts, attacking the commerce of the Mediterranean, until Pompey subdued them, thus acquiring Cilicia for the Romans, during whose dominion Cicero was at one time the proconsul. The native princes still held out in the mountain fastnesses until Vespasian's reign. Augustus made it a Roman province, and it went to Byzantium, and ultimately to the Turks.

The most noted Cilician city was Tarsus, on the Cydnus, about ten miles inland from the sea. It is built generally of stone, upon a fertile plain, and now has a population of about ten thousand. Sardanapalus was its founder, and it was captured by Alexander. When under Syrian rule it became a leading centre of learning in the East, and so greatly enlarged its fame and attractions that in the Roman

days it is said to have rivalled Athens. Here was the birthplace of the Apostle Paul. The leading Cilician city now is Adana, on the river Sihun, about twenty-five miles northeast of Tarsus, having a population of thirty thousand. It commands the river gorge coming through the Taurus range, and is well built and attractive. There are various ancient remains, including an old time castle and a bridge over the river built by Justinian. Pompey is said to have first colonized Adana with conquered Cilician pirates. At the farther extremity of the Gulf of Issus, eastward from Adana, was the ancient town of Issus, its site now being obliterated. Here was the battlefield where Alexander, 333 B. C., fought and defeated Darius.

The city and province of Adana, in April, 1909, were the scene of frightful massacres of the Armenians, instigated from Constantinople, before the downfall of the Sultan Abdul Hamid, as a part of the reactionary movement to overcome the Young Turkish party. The murders and pillage continued for several days at Adana, Tarsus, Alexandretta, Hadjin and other places, and great damage was done by burning large portions of the towns. Several missionaries, including two Americans, were among the slain, and the carnage was only stayed by the direct intervention of the Great Powers. Various estimates of the loss of life were made, some as high as 20,000, the Turkish officials

reporting it as 4,000. The outbreaks caused serious unrest throughout northern Syria and eastern Asia Minor, several European warships being sent into the ports for protection. Order was not fully restored until June.

CYPRUS.

Out in the Mediterranean, off the Cilician coast, is the most eastern island of the great sea — Cyprus — stretching one hundred and fifty miles in length, with a long, high and narrow tongue of land protruding toward Syria and terminating in Cape St. Andrea, its extremity being about sixty miles from the nearest Syrian coast. The northern Cypriote headland of Cape Kormakiti is forty-six miles south of the farthest southern protruding Cape Anamur, in Cilicia. The island is called by the Turks Kybris, but they do not number over one-fourth of the present population, which is less than three hundred thousand, most of the others being Greeks. In the time of its greatest prosperity, under the Venetian rule, Cyprus was said to have supported a million people. It has an elevated mountain range on the northern side, stretching from east to west throughout the island, the chief summit, the Oros Stavros, or Mount Troalos, rising 6,595 feet, the ancient name being Olympus. There is another mountain range on the southern side, with plains between, called the Messaria, that give pasture for flocks of sheep and

goats. In the olden time Cyprus had extensive forests, but these are nearly all gone, so that the torrential streams of the rainy season, when the downpour ends, quickly run dry, and the people suffer severely from drought, having to depend for water mainly upon cisterns, as nearly all the wells are brackish. It is an agricultural and pastoral land, the products being aromatic herbs, dyewoods, drugs, cotton, carob beans, tobacco, silk, wine and fruits, all of fine quality. There were anciently mined precious metals and copper, but this mining has been neglected. The wines of Cyprus, especially those from the vineyard called Commanderia, from having belonged to the Knights of St. John of Jerusalem, gained great celebrity in early times, producing two millions of gallons annually, but the present product is barely one-tenth that amount. Black and red wines are exported to Egypt, which has always had a close commercial connexion, but these, being kept in tarred casks, taste strongly of the tar. The surface of mountain and plain presents long slopes on the western and southern coasts, with fertility in the narrow valley bottoms and tracts of stony pasture on the hill spurs; some carefully preserved forests, chiefly pine on the main ridge, clinging to the mounded summits, where not too high; the extensive undulating plains of the Messaria; green-covered steeps and buttresses to the east and north; and, protruding far northeastward,

the long spiky handle made of the high rocky ridges of the Karpas mountain range, falling off abruptly at the farther extremity, in stony and scarred precipices, washed by the sea. Larnaka and Limasol, the ancient Amethus, on the southeastern coast, are the chief towns. Famagusta, to the eastward, on the site of ancient Arsinoe, so famous in the Venetian time of greatest prosperity, possesses a good and well-sheltered harbor, long choked up, but recently deepened to accommodate the larger ships. The capital is Nicosia, a small town in the interior, its Turkish name being Lefkosha.

Cyprus is not great to-day, and only occasionally gets into the blaze of the world's limelight, through some brief outbreak, but its strategic position gives it importance, and it has always occupied a distinguished niche in history, its name meaning the "Place of Arms." It early belonged to the Phœnicians of the neighboring Syrian coast, was afterward colonized by the Greeks, who formed several independent kingdoms on the island, and then passed successively under control of the pharaohs, Persians, Ptolemies, and Rome, although there was a brief period of independence, in the fourth century B. C. In the pagan era it was one of the chief seats of the worship of Venus. The best known of the ancient cities were Citium (from which came Kittim, the Biblical name of the island), Salamis, Amathus, Paphos and Soli. Venus, or

Aphrodite, as the Cypriotes knew her, was said to have been born at old Paphos, rising from the foam of the sea waves, and she had a great temple in the ancient city. St. Paul preached at new Paphos, the more modern city, to the Roman proconsul Sergius. It was in Cyprus that Venus watched over the long enchanted sleep of Adonis, and here lived Pygmalion. Agenor, the king of Phœnicia and Cyprus, was the son of Neptune, and the mythical legend was told by Ovid that Agenor's grandson Pygmalion, a young and romantic sculptor, became so infatuated with his art, which he felt was above all nature, that he declared he would never marry a mortal woman. He carved the ivory statue of a maiden so attractive that he fell in love with it, and gradually came to regard it as the perfect ideal of his aspiration. As he gazed upon the ivory, he viewed it no longer as a statue, but as a lovely maiden, and he named her Galatea, arraying her in jewels and adornments, and finally praying to Aphrodite to give him a perfect bride, such as his ivory maiden. The goddess was complacent, and as Pygmalion touched the statue's hand it yielded as if of flesh, and then he kissed her, when in an instant her face became lifelike, she awakened, smiled, and stepped down from the pedestal into the arms of her lover. They were married, and their son Paphos, in gratitude to Aphrodite, founded the city, which was named for him, on the site of the birthplace of the goddess.

When the Crusaders got possession of Cyprus they detached it from the Greek empire, and made a kingdom of Cyprus for Guy of Lusignan. From his descendants it was inherited by the Venetians, and in 1570, after a brave defence, was captured by the Turks. In the early nineteenth century the Viceroy of Egypt governed it under Turkish suzerainty, and in 1878 control was assumed by England. The history and antiquities of Cyprus have been much studied, and largely through the discoveries made by General de Cesnola, when American consul, whose valuable and extensive collections are now in the New York Metropolitan Museum. The English control of Cyprus followed the Russo-Turkish war. After the memorable siege and battle of Plevna, the victorious Russian troops marched toward Constantinople, bent on its capture, but friendship for the Turkish sultan led England to bar the way, and to British influence was due the Berlin conference, which prevented Russia driving the sultan out of Europe. In return for this service he granted England various concessions along the Red Sea and the control of Cyprus, for an annual subsidy of £92,686, which is not actually paid, but is retained to satisfy various British claims. Cyprus was given a new constitution in 1882, with England in full control, as the island commands the route to the Suez Canal and the eastern Mediterranean.

THE ISLE OF RHODES.

The great sentinel outpost of Asia Minor, looking upon the sea off its southwestern angle, and separated from the mainland only by a channel barely two miles wide, is the famous Isle of Rhodes, its name being derived from a Greek word meaning "a rose." Pindar tells the legend that this island was raised from the depths of the sea by Helios, the sun god, who was its ancient tutelary deity and whose image was stamped upon the old-time Rhodian coins, accompanied by a representation of the rose. Rhodes has the most charming sea of deepest blue all around it, and its best present fame comes from the unsurpassed scenic attractions and the delicious enjoyment of what is regarded as the finest climate in the Mediterranean. The island now has a population of about forty thousand Greeks, ruled by a Turkish pasha, who "farms" the revenues, including the taxes of some of the neighboring Sporades. It is shaped like a long ellipse, stretching nearly southward, with a surface of about four hundred and fifty square miles, and having a mountain ridge extending through it, of which the highest summit, Artamiti, the ancient Atabyris, rises 6,000 feet. The flanks of the ridge enclose well-watered and fertile valleys, but the cultivation is only indifferent, some cotton being grown, and a tract of low hills, adjoining the coast, still

producing the perfumed wine, for which the island was formerly celebrated. There are exports of marble, coral, leather, sponges and fruits. The earliest settlers were Dorians, and it originally had three cities, Lindus, Ialysus and Camirus, which joined with Cos, Halicarnassus and Cnidus in making the Doric hexapolis. It became an important station of the original commerce of the Phœnicians, and grew to great prosperity, sending out, through its Mediterranean trading expeditions, colonies to Italy, Sicily and Spain. The Rhodian laws upon maritime affairs were considered the best in antiquity, and they contributed to the formation of the Roman code. In 408 B. C. its cities joined in building the new city of Rhodes, on the principal harbor, at the northeastern extremity of the island, facing the mainland, and this ancient city was made the capital. It then was Grecian, but, after the death of Alexander the Great, expelled the Macedonian rulers and, becoming an independent sovereignty, began a most glorious epoch. It entered into alliance with Rome, then overshadowing the Orient, and was very powerful, ruling all the neighboring regions.

Strabo described this ancient capital of Rhodes as superior to all other cities then existing, in the beauty and convenience of its ports, streets, walls and public edifices, all of them profusely decorated with works of art. There were said to have been

fully three thousand statues in the city. It was built upon an amphitheatre of hills, sloping down to the shores of the bay, enclosed between two capes. The splendid docks, magnificent palaces, and stately temples, renowned throughout the Mediterranean, and, above all, the stupendous "Colossus," which was among the seven wonders of the world, and guarded the harbor entrance, brought here admiring tourists from all other lands. This was designed and built by Chares of Lindus, and was a brazen statue of Apollo, over one hundred feet high, and hollow, containing a winding staircase that ascended to the head. The statue stood for over half a century, but was thrown down by the great earthquake which engulfed Rhodes, in the height of its prosperity, 224 B. C. This cataclysm destroyed the city, and brought masses of rocks and debris up out of the sea, so large that they formed new islands, which afterward were inhabited.

The Rhodians were almost ruined by the earthquake, but they did not despair. News of the catastrophe spread to all the communities of Europe and Asia, with which they were in such close commercial relation, and then, as in more recent disasters, there were sent enormous relief contributions. Gelon and Hieron, kings of Sicily, sent ships laden with food, wine and oil, and seventy-five golden talents, the value of a talent being then nearly $1,000, but its purchasing power ten times greater

than now. Ptolemy of Egypt sent three hundred talents of silver, ships laden with timber for building, a million measures of flour, and six stout triremes ready for trading voyages. Antigonus of Babylon sent a hundred talents of silver, three thousand talents of iron, and much pitch and lead, with other supplies, besides keeping caravans for a year on the routes to the Mediterranean, where the materials could be shipped to the stricken city. He also ordered the free entry of all Rhodian ships into the ports of his kingdom. For over a year the fleets of all nations were in and about the harbor of Rhodes, supplying the populace, when they were rebuilding, and every country relieved the Rhodian commerce of dues while they were in distress. The city of Syracuse, another of the great Greek ports, erected two large statues in the marketplace of Rhodes to typify the courage of its merchants. The generous contributions of fleets of triremes soon put Rhodes ahead again in commercial rivalry. The huge "Colossus," after laying nine centuries on the ground, was finally sold by the Saracens, in the seventh century, when they captured Rhodes. There were about nine hundred camels employed in removing the metal, which it was estimated weighed nearly four hundred tons.

The decadence of ancient Rhodes came after the death of Julius Cæsar, whose cause it had espoused. It was captured and plundered by Cassius, 42 B. C.,

and declined in political power, but continued long as a seat of learning. It successively fell into the hands of the Saracenic caliphs, the Crusaders and the Genoese. In 1309, when the Knights of St. John of Jerusalem had to leave Palestine, they landed at Rhodes, and under their Grand Master Foulque de Villaret, vanquished both the Moslems and the Greeks, and became rulers of the island, which they held for two centuries. In 1522 the Moslems determined to recapture it, and Solyman the Magnificent sent an army of 210,000 men for the attack. The Grand Master, at the time, was the famous Villicas de l'Isle Adam, and he had a garrison of only six thousand. There was a long siege, many assaults, and a most heroic defence, but the city had to capitulate in October, and the Turks have held it ever since. The brave survivors of the defenders were allowed to leave, and they ultimately settled at Malta, where their successors, known as the Knights of Malta, achieved great renown.

Rhodes, in recent times, has suffered severely from disasters, particularly the earthquake of April 22, 1863, which did great damage and killed thousands. The present city has about twenty thousand people, its buildings rising in the amphitheatre of hills, and surrounded by the old walls and towers, mostly built by the Knights. A narrow quay, running obliquely into the bay, divides the harbor, while up on the hill are the remnants of the venerable palace of the

Grand Master, dominating the city. This was a large and handsome structure, overlooking the harbor, and the distant horizon beyond the sea, the bold coast of Asia Minor, ten miles away. The palace was greatly damaged by the explosion of its powder magazine in 1856, and the earthquake of 1863 almost destroyed it, as well as the adjacent Church of St. John, which was then a mosque. There still survive some of the residences of the Knights, on the long and straight main street, called the Street of the Knights, and of the castle, which was surrounded by a moat, and built massive, spacious and strong, and contained their cloisters. The famous Isle of Rhodes, all around its coasts, is washed by the waters of the beautiful Ægean, that it controlled for so many centuries. Lord Byron, who was one of the greatest admirers of this splendid sea, thus gives it his magical word painting in the *Corsair:*

> Again the Ægean, heard no more afar,
> Lulls his chafed breast from elemental war;
> Again his waves in milder tints unfold
> Their long array of sapphire and of gold,
> Mix'd with the shades of many a distant isle
> That frown — where gentler ocean seems to smile.

THE GOLDEN HORN





Turkish Lady.



XI

THE GOLDEN HORN

The Dardanelles—Abydos—Sestos—Hero and Leander—Gallipoli—Dardanus—The Four Castles—Sea of Marmora—The Bosporus—The Euxine—Byzantium—The Golden Horn—Constantinople—Mohammed II—Stamboul—Yadi Kule—Scutari—Seraglio—The Sublime Porte—Galata—Pera—Therapia—The Sweet Waters—The Streets and Buildings—The Dogs—The People—Agia Sophia—Other Mosques—Othman—Solyman—Ahmed—The At Meidan—Mahmoud II—The Janizaries—The Treasury—Dolmah Bagcheh Palace—The Bazaars—Abdul Hamid II—Mohammed V—The Yildiz Kiosk—The Selamlik—The Cemeteries—The Cypress.

THE DARDANELLES.

From the northern extremity of the Ægean Sea the famous strait of the Dardanelles extends forty-five miles northeast to the Sea of Marmora, the ancient Propontis. It was originally known as the Hellespontis, whence came the name of the Hellespont — the "sea of Helle." This young princess was the daughter of Athanias, king of Thebes. When her brother Phixus was about to be sacrificed their mother Nephele rescued him, and, receiving from Mercury the ram with the Golden Fleece, placed the two children on his back, whereupon the ram ran off to Colchis, at the farther end

of the Euxine (Black Sea) in Asia. Helle unfortunately fell into the Hellespont, in crossing, and the strait was named after her. It was to capture this Golden Fleece that Jason and his Argonauts sailed on their adventurous expedition. At the narrowest part of the Hellespont entrance, in old times, were Abydos and Sestos. A low strip of land projects on either hand, and upon each strip there was a city. Abydos, on the Asian shore, was originally the possession of the Trojan prince Asius, and afterward was occupied by the Thracians and Milesians. In 430 B. C. Xerxes built a bridge across the strait, over which his army passed for the Grecian invasion. Sestos opposite, and about one mile distant, was the principal city of the Thracian Chersonesus. It was never populous, but its strategic position was important. From Sestos the army of Alexander the Great sailed on his career of conquest in Asia. The site is now called Yalova, and its most enduring fame comes from the romantic story of Hero and Leander. Hero was a priestess in the Temple of Venus, at Sestos, and it was the custom of Leander to swim across the Hellespont to visit her. One tempestuous night he was drowned, and the billows next morning cast his lifeless body ashore. When the despairing Hero beheld it she threw herself into the sea. On March 8, 1810, in imitation of Leander, Lord Byron swam across the Hellespont, with a companion, accomplish-

ing the feat in seventy minutes. Gallipoli, now the port of the Hellespont, is within the strait, some distance northeast of the entrance, unattractive, but having considerable population and large bazaars well supplied with goods. It was formerly well fortified, and there are abundant relics of the Roman and Byzantine rule, with numerous mosques and fountains, and considerable manufacturing of cotton, silk and leather. It has two good harbors and is a rendezvous for the Turkish fleets.

On the Asian shore of the strait there formerly existed the town of Dardanus, named for an ancestor of the Trojans, and from this is supposed to be derived the modern title of the Dardanelles, by which the strait is known. These Dardanelles are in reality the four castles, situated on the opposite shores, defending the entrance from the Ægean Sea. One of them occupies the promontory of the ancient town, which Pliny called Dardenia, to which came the early Trojan hero. He was a king of Arcadia, who migrated from that country to Samothrace, and not liking the island, sought a home on the more attractive shore of the strait. These castles are the Turkish strongholds, controlling the entrance and access to Constantinople, but warships have several times passed them without serious injury. The two outer castles are Koum Kale or Hissar Sultani on the Asiatic side, and Sed-il-Bahr on the European shore. They were built by

Mohammed IV, in 1659, to secure his fleet against the Venetians, who used to attack it in actual sight of the inner and older castles. They are of an obsolete type, but kept in good repair, though inefficient, as here the channel is nearly five miles wide. The two older castles are Tehanak Kalesi, or Kale Sultanieh, in Asia, and Kilid Bahr, in Europe, commanding the strait inside, at a point where the width is not a half-mile, and the passage may readily be closed by chains and mines. The principal defences are on the European side, being two excellent coast batteries. The forts are all mounted with guns of the largest calibre and modern construction, and their batteries are in turn commanded by high hills in the rear. Close to the older European castle is the barrow of Hecuba, where the Athenians, 411 B. C., erected a trophy. It was near Kilid Bahr, in 1357, that Solyman planted the crescent for the second time in Europe, the Ottoman empire afterward having a wonderful growth, through its conquests. Turkey always claims that no foreign war vessel should be allowed to pass the Dardanelles, as this is the entrance to a closed sea.

THE BOSPORUS.

After sailing through the Dardanelles, the sloping and sinuous shores presenting constant scenes of rural beauty and many towns and villas, the steamer

from the Ægean emerges in the Sea of Marmora, at its southwestern extremity. This sea obtains its name from the mountainous and barren island of Marmora, the ancient Proconnessus, which the Turks call Marmor Adony, the title coming from its noted quarries of fine marble, which provide the chief supply for Constantinople. Skirting along the distant northern shore, a sail of over a hundred miles eastward brings the vessel to the northeastern verge of the sea and the entrance to the Bosporus. This strait, about sixteen miles long, connects Marmora with the Black Sea. Its name comes from a Greek word meaning the "ox-ford" and the Turks call it Istambul Boghaz, or the "Strait of Stamboul." The original source of the name Bosporus is believed to be the legend of Io, the nymph, who, after being metamorphosed into a heifer, passed over the strait. It varies in width from one-half to two miles, the narrowest part being in the centre, where the surface current is usually very strong, setting out of the Black Sea, while there is a constant under current in the opposite direction. The shores are generally steep, the cliffs and glens being studded with ruins of all ages, having interspersed the gayer buildings of modern times.

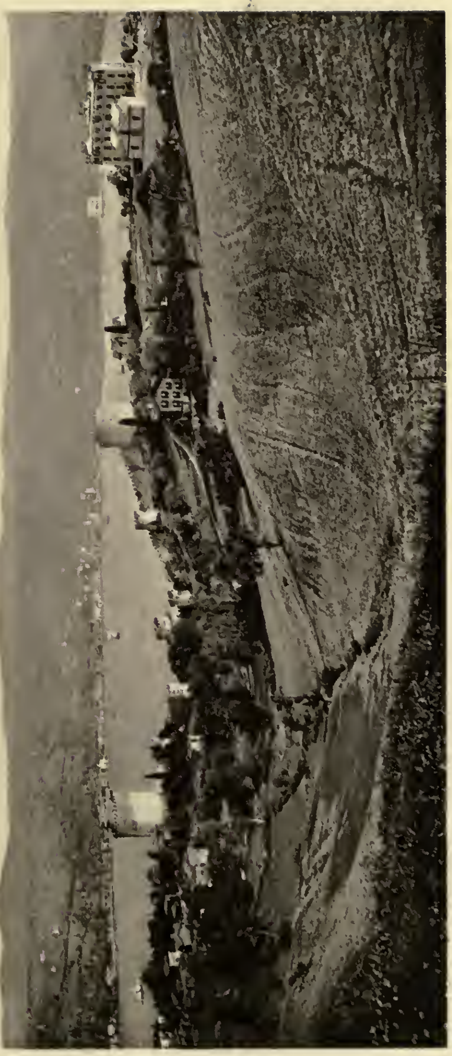
According to tradition, confirmed by the geologists, this Bosporus Strait seems to have been formed by the bursting of the barriers holding back the waters of the Black Sea, which originally had a higher level,

and covered a much larger surface than now. It was formerly a closed sea, so declared both by Turkish and Russian edicts, but since the Crimean War it has by later treaties been thrown open to the commerce of all nations. The Black Sea was anciently the Pontus Euxinus, the "hospitable sea." Its large accessions of fresh water from the Danube, the Don, and other great rivers not only make it less salty than the Mediterranean, but also produce very strong currents that set with more or less directness toward the Bosporus. Until the route to India, around the Cape of Good Hope, was discovered, the Bosporus and Black Sea were the highway of the Genoese and other trade with the Indies and Central Asia. Upon the Bosporus shores, at the narrowest part, near the centre, are the famous castles of Asia and Europe erected by the Ottoman sultans for the purpose of controlling the strait, when they overran the Byzantine empire, before the capture of Constantinople. Anatoli Hissar was built by Sultan Mohammed I on the Asiatic shore, and Rum Ili Hissar, on the European side, was a later construction by Mohammed II, in 1451, when he was contemplating an attack on that city.

THE BYZANTINE CAPITAL.

The historian Gibbon has written that the site of Constantinople was "formed by nature for the centre and capital of a great monarchy." It stands

Bosphorus; View of Shores of Asia and Europe.



upon a promontory, projecting, as a triangular peninsula, on the European side of the Bosporus. The sea of Marmora washes this upon the south, and the Golden Horn, the harbor of the city, is upon the north. The Bosporus is indented northward, in front, and then bends northeastward toward the Black Sea. Something over a mile, within the Bosporus entrance, the Golden Horn goes in westward behind the promontory, and then gracefully curves around to the northwest, for over four miles. This crescent-shaped and amply protected harbor, which now has on its shores, in Constantinople and the suburbs, a population of 1,200,000, early attracted settlers, and the wealth of its commerce, with its shape, soon got for it the name of the Golden Horn. It extends inland among the hills to where the heights on either side seem to form a vast amphitheatre, and there receives the waters of two streams, the Cydaris and Barbysus of the ancients, the "two whelps of the oracle." Strabo says it is like "a stag's horn, for it is broken into wavy creeks, like so many branches, into which the fish *polamys* running is easily snared."

> Bles't they who make that sacred town their home,
> By Pontus' mouth upon the shore of Thrace,
> There where two whelps lap up the ocean foam,
> Where hind and fish find pasture at one place.

As early as the seventh century B. C. the Megarians colonized this peninsular promontory,

building their Acropolis on the highest elevation, attracted by the trade between the Euxine, Greece and Egypt, passing through the strait; and the settlement became known as Byzantium. It was destroyed by the Persians under Darius, but was recolonized by the Greeks, in the fifth century B. C., and grew to great commercial importance. As the various Greek nations quarrelled with each other, so they contended for its possession, and in turn Alcibiades, Lysander, Thrasybulus and Phocion controlled it, and it successfully resisted the attack by Philip of Macedon. During the progress of this great siege we are told that the dogs barked and the moon suddenly burst through the clouds, just when an assault was to be made under cover of the darkness, and the quick flash of light disclosing the enemy, who were repulsed, the defenders, in gratitude, gave the dogs immunity and worshipped the moon as a tutelary deity, taking as their device the crescent and star, which were thereafter stamped upon the Byzantine coins. When the Turks got possession in the fifteenth century they adopted this symbol as their national emblem. The city grew in prosperity and magnificence under the Greeks, attracting the commerce of all the ancient world, Alexander the Great ultimately getting control, at the height of its successful career.

After the dissolution of Alexander's empire various barbarians made incursions upon Byzantium,

the Greeks exacting a tribute which caused the people to levy a toll upon all vessels passing through the Bosporus. This brought on a war with the island of Rhodes and its allies, and they succeeded in having the toll removed. Byzantium entered into alliance with Rome, but siding against Severus, in one of the many Roman civil wars, was besieged by him for three years, reduced by famine and captured, the chief citizens being put to death and the massive walls thrown down. Subsequently it regained prosperity, but in the war between Constantine and Licinius became the latter's last refuge, Constantine ultimately being the captor. The great Roman emperor was so charmed with its position, capabilities, and trade that he resolved to build a new city on the site, intending it to cover seven hills, like Rome, and make it the capital of the Roman empire, giving it his own name.

Byzantium, in the year 330 A. D., thus became merged in the new city of Constantine — Constantinople — and the Byzantine empire was founded, which continued its existence more than a thousand years. In 413 the greater part of the city was destroyed by an earthquake, but it recovered, and Mohammed, the prophet, when he began the religious crusade of Islam, proclaimed a holy war against Constantinople, as the great stronghold of the infidels, which was vigorously prosecuted by his successors. The Moslems besieged it in 668, and made several at-

tacks between 672 and 679, again besieging in 717 and 782, but being always repulsed. Constantinople afterward grew to enormous size, spreading on both sides of the Bosporus and northward of the Golden Horn, with a million population, and its enlargement being attested by the fact that in the eighth century a pestilence destroyed over 300,000 of the people. It was under control of the Crusaders subsequently, and the Venetians and Genoese, in their Mediterranean rivalry, struggled for its supremacy, while, as early as the ninth century, the Russians began attacking and intriguing for its mastery, which has been continued ever since. Throughout the middle ages it withstood many sieges by Russians, Bulgarians, Saracens, Turks and others, finally succumbing, in 1453, to the resistless advance of the Ottoman power. For a long time the conquering hosts of Islam had been extending their control on both sides of the Bosporus, and they gradually overran most of the Byzantine empire, ultimately making their capital at Adrianople, northwest of Constantinople. The ablest of the Turkish sultans, Mohammed II, known as the "Great" and the "Victorious," who was born in 1430, succeeded his father on the throne in 1451, and at once began planning its capture. He invested Constantinople, April 6, 1453, with a large fleet and an army of 250,000 men, the city having, as its only help, a small reinforcement sent by the Genoese. The Turks at first had little

success, being unable to breach the walls or break the chain closing the harbor entrance, but the sultan had his ships laboriously carried on rollers for ten miles over the land, and launched on the upper waters of the Golden Horn. There were constant conflicts and a brave defence, but after fifty-three days' siege, the walls were stormed May 29, 1453, and Constantinople fell.

Then came a saturnalia, the city for three days being given up to pillage and massacre. Constantine XIII, the last Byzantine emperor, died heroically in the final breach of the walls, defending his people. His body was discovered under a heap of the slain, being recognized by the golden eagles embroidered on his shoes. The head was cut off, and taken to Mohammed as a trophy, and the tradition is, that while the body was given an honorable burial, the head was sent throughout Persia and Arabia on exhibition. Most of the people of the city were sold into slavery. This ended the Byzantine empire, with the downfall of its capital, but the city was destined to rise again. Like Constantine, Mohammed was charmed with the situation and capabilities of the place, and determined to make Constantinople the Ottoman capital. He adopted a policy of moderation, took the Byzantine crescent and star for the Turkish national emblem, proclaimed religious toleration, and granted various privileges to the inhabitants. Mohammed subsequently made further great

conquests, acquiring control of the Grecian Morea and islands of the archipelago. He died at Scutari in May, 1481, it was said by poison, and he is glorified in Moslem annals as the "Victorious," having conquered two empires, twelve kingdoms, and two hundred cities. The Moslem capture of Constantinople, in 1453, was regarded as a great blow throughout Christendom, and when Halley's comet came in 1456, with a most tremendous apparition, extending sixty degrees across the heavens, the two events were coupled and caused much fear. Pope Calixtus III, whose brief pontificate, ending in 1458, was occupied in desperate but fruitless efforts to get the rulers of Europe to cease quarrelling and unite against the enemy of their religion, is said by tradition to have issued the famous "Bull against the Comet," whence comes the saying: "Lord save us from the Devil, the Turk and the Comet."

APPROACH TO CONSTANTINOPLE.

The steamer on the Marmora Sea, in the afternoon, approaches the promontory on the western side of the entrance to the Bosporus, covered by the buildings and gardens of the oldest part of Constantinople. A smoky haze hangs over the blue hills, and the many domes and minarets, at first appearing dim and distant in their cloud-like covering, but afterward coming out more plainly to the nearer view. This is Stamboul, or "the city of Islam," the oldest part

of the capital, occupying the site of ancient Byzantium. There rise up, amid the gardens and buildings, the domes and minarets of many mosques, groups of tall cypresses, and the terraced roofs of oriental houses. Most prominently seen are the dome and six slender minarets of the Mosque of Ahmed on the hill slope, having behind it the dome and four minarets of the famous Agia Sophia, which was originally Justinian's Cathedral Christian Church of St. Sophia. There are the Mosque Sulimoniye, founded by Solyman the Magnificent, and various others, with a maze of buildings and foliage massed on the sides and tops of the sloping hills. Over to the left the city wall comes down to the only remaining castle, the Yadi Kule, the "Castle of the Seven Towers," the fortress on the ridge that guarded the sea-end of the walls, and is now beautiful in ruin, with ivy clustering about the towers and along the old walls. These walls, single on the sea side, are of triple thickness as they cross far over the land, northward to the Golden Horn, the stout defence of the ancient city, strengthened at intervals by towers, and having twenty-seven gates, as they extend all around the old city. Plans are formed for removing at least a part of these ancient walls, so as to modernize and beautify the city. The moat is alongside, but long ago fell into disuse, and is now chiefly planted with vegetable gardens. This "Castle of the Seven Towers" was the frowning

citadel of Constantinople, and afterward became a state prison, where ferocious sultans were wont to confine the ambassadors of countries against which war was declared, so that they might not suffer harm nor conduct intrigue. Here, in turn, were seven sultans imprisoned when the relentless and powerful Janizaries held sway. Many tragic tales are told of the dark dungeons in these old towers, while the broad-topped keep gives a good outlook over the sea, and on a clear day one can see distant Mount Olympus.

The steamer rounds the end of the promontory into the Bosporus, and over on the opposite Asian shore spreads far away, on the bank and up the hill slopes, the town of Scutari, its windows blazing back gorgeous reflections of the declining western sunlight, and the rows of tiled roof houses standing up with great distinctness. The large square building of the military barracks is conspicuous, while nearer to the shore is the noted hospital where Florence Nightingale nursed the English soldiers during the Crimean War, and acquired undying fame. All about are dotted clumps of the sombre cypress. Scutari stands on the site of ancient Chrysopolis. Upon the European side of the Bosporus the marble palaces and villas along the water's edge gleam white against the blueness of the hills, while the high Seraglio Point, a romantic intermingling of domes, buildings and trees, extends for over a mile north-

ward along the shore, thus boldly terminating the promontory of Stamboul. This Seraglio, where was the ancient Acropolis, is the Serai Humayun, a walled city of itself, having a circumference of two miles, formerly the residence of the sultan until he was driven out by a great fire, which partly destroyed it in the last century. It was then inhabited by about six thousand persons connected with the court, and its wall encloses mosques, dwelling houses, baths, gardens, the arsenal, mint and treasury. Along the whole Bosporus front is a quay, outside the sea-wall, and on this were anciently mounted cannon for the defence of the Seraglio. Several gates are in the wall, and among them the chief and great gate of the Seraglio is the Bab-i-Humayun, the Imperial Gate, or "Sublime Porte," from which came the diplomatic designation of the Turkish government, as it led to the grand vizier's office and those of other high functionaries inside the wall. This gate, which was greatly damaged by the fire, was formerly kept by a corps of fifty porters. In the olden time there were piled up on the side, without the gate, pyramids of heads, which were trophys of victory over Christian foes or Greek or Servian rebels, the bleached skulls being ghastly relics of Moslem victories. The first Seraglio, the Eski Serai, established by Mohammed II, is on a high hill in the centre of Stamboul, and is three-quarters of a mile in circumference, being now the war office, and its

tower a fire alarm station. The old sultan, Abdul Aziz, when he abandoned the Seraglio after the fire, made his home at the palace of Dolmah Bagcheh, up the Bosporus, and upon his deposition, May 30, 1876, when his harem was removed, there were fifty-two boatloads of his wives and their attendants taken out of the palace. Abdul Aziz allowed his ministers to commit the greatest excesses, and was deposed by a successful conspiracy, being killed June 4, 1876, by being mysteriously stabbed with scissors.

Behind the Seraglio Point comes out the crescent-shaped arm of the Golden Horn, dividing old Stamboul from the commercial town of Galata, on its northern shore. Galata is a busy place, its fronting quay lined by warehouses and merchants' stores, and behind is the long winding main street constantly filled by a motley crowd. Galata was originally a colony of Genoese traders, being built by them, and is still practically enclosed by their old wall and moat, of nearly a mile and a half in circumference. Above, on the hillbrow to the northward, is the modern town of Pera, the Greek Peræa, meaning "the region over the water," containing fine residences, the hotels and the best of the newer stores. The chief memory of the Genoese is the huge round tower rising on the hill summit, 140 feet high, built for defence and as a watch-tower. From the top there is an admirable view over the city, and it is now used as a fire lookout station to give the alarms.

Constantinople has suffered from many serious fires, the latest, in the summer of 1908, in Stamboul, burning over two thousand buildings, seven lives being lost. The Golden Horn is filled with vessels, and is the main harbor, but disappoints the visitor on account of its pollution by the sewage of the city as much as the Bosporus delights. An immense number of graceful caiques, the gondolas of Constantinople, flit over the waters and cross to and from the Scutari shore. The Golden Horn is less than a half-mile wide, and two bridges cross it between Stamboul and Galata, displaying crowded processions of humanity. A beautiful white mosque, with minarets, is at the water's edge in Galata, fronting the Bosporus, and near it is the almost dazzling white Dolmah Bagcheh Palace, the residence of the present Sultan, Mohammed V. In the distance, on the Pera heights, stands out the Palace of the Yildiz Kiosk, where the late Sultan Abdul Hamid lived before his downfall. In the Golden Horn and the Bosporus there is anchorage room for thousands of vessels. Over in front of Scutari is the old time Leander's Tower, rising near the shore, called by the Turks *Kiss Koulessi,* or the Maiden's Tower. Beyond, the city gradually dissolves into suburban scenes, and here, along the bold shore, is the fashionable resort of Therapia, with lovely villas and groves of cypress. About eight miles from Constantinople a cluster of buildings on the high bank has the American flag

floating over them, the Robert College, founded by a citizen of New York. Just beyond are the Castles of Europe and Asia, which originally enabled the sultans to control the strait, and here Darius is said to have crossed, on a bridge of boats, when he invaded Greece. Here also the Crusaders crossed eastward on their march to the Holy Land.

THE SWEET WATERS.

On both sides of the Bosporus are the "Sweet Waters." Upon a wide terrace, at Scutari, is the copious fountain of the "Sweet Waters of Asia," shaded by trees, and in an open space which is a popular resort. This is the name given by the Turks to distinguish fresh water from the salt sea water. At the head of the Golden Horn the chief stream that flows into it is known as the "Sweet Waters of Europe." Here in the suburb of Eyoub, famed for its mosque and cemetery, is almost the only park the Constantinople people have, excepting the cemeteries, which are filled with gravestones carved with fez or turban, under the cypress trees, and are extensively used for recreation. In the green valley of the "Sweet Waters of Europe," where sycamores and willows line the banks of the brook, the Turkish women gather, especially on Friday afternoon, and closely covered with their large white enveloping veils, recline on mats stretched by the water's edge. The observer cannot fail to see, however, that the veil

Gateway of the Imperial Palace of the Sweet Waters of Asia.



is not always a perfect concealment, being occasionally lifted, when the face may be comely and the eye lustrous. These "Sweet Waters," however, soon become defiled, when they flow along into the Golden Horn.

The favorable impression made by the picturesque aspect of Constantinople and its beautiful shores is dissipated upon landing. The streets are generally crooked, narrow, and dirty, and the ordinary buildings mostly of wood, and dilapidated, though several large fires that occurred during the nineteenth century resulted in improvements in some sections, both in the streets and houses. The old city is about twelve miles in circumference, and the irregularity of its ancient streets defies all attempts to find one's way without a guide. They are badly paved, poorly lighted, and the haunt of thousands of homeless dogs, while beggars infest every public place, especially where visitors resort. The dogs, having been given immunity long centuries ago, wander at will. They are the city scavengers, who dispose of the garbage, which is thrown into the streets for their delectation. Excepting when they are growling and fighting for this, they are usually curled up asleep, are rarely seen on the alert, and many of them hobble about with damaged limbs, from having been run over by passing vehicles. Most of them seem half starved, as the supply of garbage is rarely sufficient to feed the multitude. Nobody molests them, excepting the

two-footed scavenger, who wanders around with a long iron hook, to rake over the garbage heaps for bones and other prizes, and the dogs regard him as a detested rival, but keep out of reach of the hook. Their prevalent color is a tawny dull yellow, and they usually have sharp noses, bushy tails and long hair, though it is rarely long enough to make a shaggy coat. Their look is rather wolfish, but they are sneaks rather than bold animals. There are a few black and white dogs, some that are shaggy, some very small, and many puppies. These dogs seem to have a police idea, for they drive strange dogs out of their wonted localities. Though some of the dogs are always barking and howling, yet nobody seems to notice them. The Moslem's favorite word of derision is to call his enemy a dog, and in Constantinople you neither can interfere with a dog nor call anybody by that name if you would be safe.

The visitor is also soon made aware of the peculiarities of the Turkish system of time-keeping. The counting of the twenty-four hours is regulated by sunset, and the hours are counted until the next sunset, being divided into minutes and seconds as elsewhere. But as the actual time of sunset changes, and the elapsed time between one sunset and another is not a fixed quantity, a watch, to keep correct Turkish time, has to be reset every day. An attempt was recently made to change this system to conform to European time, but it caused such an uproar in

the Parliament that the president had to leave the house and close the session, and the motion afterward was withdrawn.

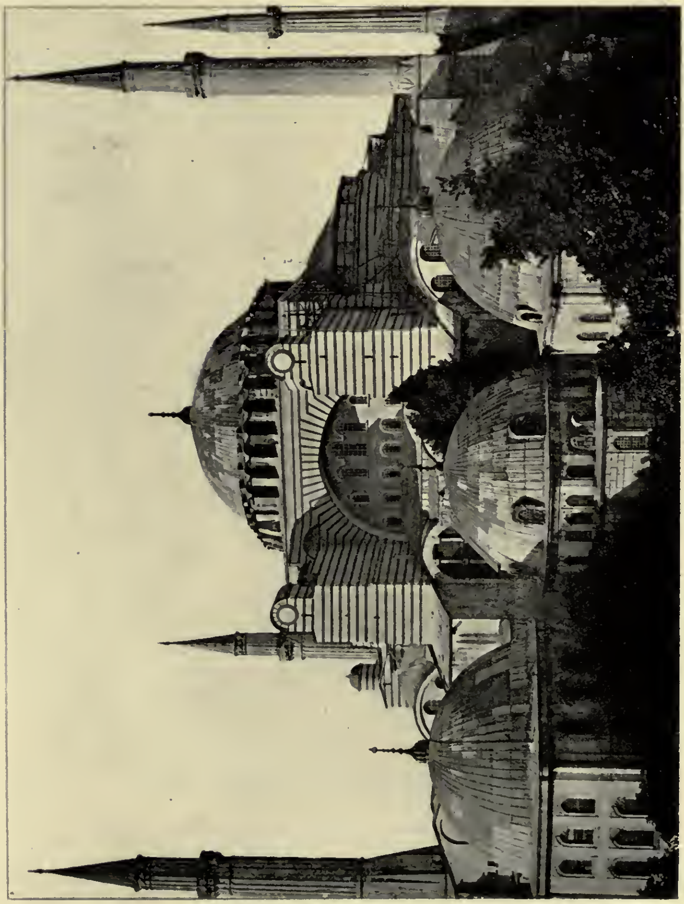
Pera, being the most modern, is the most attractive of the cities forming Constantinople, and the visitor, usually housed here, soon gets to know it. The Grand Rue, with its hotels and shops, though narrow in places, is a street reminding of Paris, with its theatres, cafe-gardens, kiosks and brilliant show-windows. An underground railway, going through an inclined tunnel, takes the tourist down to Galata, and then it is the usual custom to cross the Golden Horn, to visit the Turkish quarters in old Stamboul. The bridge crossing is attractive, giving on each side the view of the Golden Horn, with its shipping and the many dainty caiques gliding upon the smooth waters. Carriages cross with turbaned Turks and veiled ladies; porters carry huge boxes and sacks on their backs; beggars, soldiers, slaves, and all kinds of people pass in endless procession, two unending streams, one moving each way, from dawn until late at night. The crowds are of varied nationality and costumes. The Turks are in turbans or red fez, with the better class wearing modern clothing, but many in oriental garb; there are Moslems with a green sash wound around the fez, denoting that the wearer has made a pilgrimage to Mecca; Moslem priests, some in white turbans and others in high green turbans; bearded Greek priests in black robes and tall, peculiar hats;

Turks in gold embroidered trousers and jackets, and long, flowing, blue sleeves; Turkish soldiers with red fez and blue uniforms; Bulgarian and Russian priests having fleecy, sheepskin coats, the fleece worn inside; Dervishes wearing high-crowned, brimless hats and brown mantles; long, yellow-coated Jews, having little curls at the sides of their heads; jet-black Nubians with glistening skins and tattooed faces; confectionery peddlers having trays on their heads or backs; Turkish women wrapped sometimes in gorgeous shawls, their faces concealed behind the large white veils; and a multitude of others, men, women, children, babies, and animals, all moving with an appearance of haste, as the speedy transfer of the crowds of passengers requires it. But this is almost the only exhibition of haste in the Turkish capital. At each end of the bridge a half dozen toll collectors, in long, white mantles, stand in line across the highway, collecting ten paras (about one cent) from each person crossing.

THE AGIA SOPHIA.

The oriental characteristics of the old city have not been essentially changed by modern improvements. The number of foreigners, however, increases, though the *hamels* or porters still carry burdens on their backs, and the clumsy Turkish carriage, called the *aroba,* yet goes along the narrow, crooked streets. The bazaars and market halls are pictur-

Mosque of St. Sophia.



esque and bustling, but there are few open spaces or squares. Two aqueducts, nine or ten miles long, supply the city with water, their construction having been accomplished by the Emperors Hadrian and Constantine. The extensive system of cisterns that received their waters was sufficiently capacious to provide the supply for a million people, during four months, a necessity for a city almost perpetually subject to assault and siege. The great reservoir still used, the *cisterna basilica,* was made by Justinian, its roof resting upon more than three hundred columns, supporting overhead arches. In crossing the bridge over the Golden Horn the dome and two slender minarets of the mosque in the Seraglio stand out clearly against the sky, though the visitor seldom goes there, but ascends the hill slope, seeking the greater mosque and most famous building of the city, the Agia Sophia, the "Church of the Divine Wisdom," which is at the head of the long list of about five hundred mosques and five thousand smaller prayer houses in Constantinople. This was originally the Church of St. Sophia, founded by Constantine in 325, rebuilt by Justinian, transferred into a mosque by Mohammed II, and thoroughly renovated and restored in 1847. It is built of light bricks and lined with colored marbles, the ground plan being a Greek cross, 350 feet long by 236 feet wide, with the dome of 107 feet diameter, and the height, from ground to cupola, 180 feet. The ceilings, and arches

between the columns are lined with beautiful mosaic work and gilt. The gallery, fifty feet broad, is sustained by sixty-seven magnificent columns. There are nine massive bronze portals covered with artistic *alto-relievo* work. Several churches had been previously built on this site, when in the early sixth century the Emperor Justinian determined to construct here a cathedral which not only should glorify his name, but would differ in design from every existing Christian temple of that early time and surpass all others in magnificence, making, as the chronicler has enthusiastically expressed it, a structure "such as since Adam has never been seen." So Justinian ransacked the Byzantine empire for contributions, as it was then at the height of its power.

He secured, from all regions, gifts of ivory, gold, silver, precious stones, the rarest marbles, cedar and other choice woods; brought columns of green jasper from the Temple of Diana at Ephesus; porphyry columns from the Temple of the Sun at Baalbek; pure white marble columns from the Parthenon and other structures at Athens; the choicest granite and sandstone pillars from the shrines of Osiris, Isis and Horus in Egypt, and got marbles of every hue and texture from the most famous quarries of Italy, Greece, and the Ægean Islands. Thus he procured the best materials for building and decoration that the world produced in his era, and also brought to Constantinople the most skilled handicraftsmen.

One hundred architects and master builders directed the labors of ten thousand workmen, for six years, and the renowned temple, the greatest of the early Christian world, was then ready for dedication. The tradition also tells us that the funds for this vast work were miraculously supplied, through the assistance of an angel, who appeared to the emperor at critical periods, during the construction, and indicated the way to get necessary money, the aggregate cost being $5,000,000, an enormous sum at that time. The high altar was of silver and gold, there were seven chairs for the bishops, all plated with silver, the crosses were of pure gold, precious stones decorated the altar-cloth and other furnishings and vestments, while sacred paintings, holy relics and images of the saints, all profusely jeweled and ornamented, were everywhere displayed. The ponderous doors were of the best cedar, enriched with amber, silver and ivory; delicate carvings inset with precious stones, silver and mother-of-pearl ornamented the columns and their capitals; polished marbles covered the walls; and the most elaborate mosaics, in which gold was profuse, adorned the extensive ceilings. This wonderful structure had a grand dedication, when an army of princes and dignitaries of the church attended, a vast concourse of the people were assembled, and the proud emperor, overjoyed at the consummation of his great work, is said to have prostrated himself in front of the altar, exclaiming,

"Glory to God, who has deemed me worthy to accomplish so great a work: O Solomon, I have surpassed thee!"

St. Sophia was, for a thousand years, the greatest church of the Byzantine empire and all Christendom, until in the fifteenth century Mohammed II captured Constantinople. We are told that when hope of successful resistance to the Moslem siege was lost, and the city walls were breached, the Christians crowded into this temple, praying that the church at least might be spared, but Mohammed II, flushed with victory, boldly rode into it upon his charger, and striking one of the columns with his sword loudly proclaimed, "There is no God but Allah, and Mohammed is his prophet." Then followed the terrible massacre and pillage, continuing three days, during which the emblems of Christianity were torn down or effaced, and Moslem devices superseded them. The captors destroyed the altar and crosses, melted the gold and silver, removed the images of the saints, and carried off all the jewels, precious stones, and everything of value. St. Sophia has since been a mosque, and to it once a year the sultan goes to pray, though his fear of assassination is such that the streets through which he passes, have to be cleared of people while the escorting procession is moving.

The approach to St. Sophia is a disappointment, the church being so surrounded by other buildings

that a good view cannot be had, excepting from a long distance, and it is impossible anywhere to get a sight of the four minarets at the same time. The outer walls are horizontally striped in faded pink and buff, and are not impressive. The visitor pays his entrance fee in Turkish money, equivalent to about forty cents, covers his shoes with the loose and clumsy slippers provided, so that the mosque floor may not be profaned, and enters, when the disappointment soon changes to awe and delight, as the immense size and grandeur of the structure are appreciated and the soft-toned coloring admired. Handsome rugs cover much of the floor, which exceeds an acre in surface. Neither pews, chairs nor benches are provided, and the Moslem worshippers kneel where they may please, their faces all turned toward the black stone in the south wall, indicating the direction of the holy city of Mecca. Raising the eyes to the wonderful dome, towering 180 feet above, yet so light and airy, the visitor is astonished at the vastness of the structure, and appreciates the wealth of the mosaics, still remaining on the ceiling, the ponderous splendor of four huge columns, each seventy feet in circumference, supporting the dome, and the magnificence of the porphyry, granite, sandstone, jasper and other pillars, so profusely distributed around. An encircling girdle of forty-four windows, in the dome, lights up the mosaic in the ceiling, but the portions that originally gave rep-

resentations of the Almighty have been obliterated and covered with green cloth, on which are printed verses from the Koran, in gilt Arabic characters about thirty feet long. Above where the high altar formerly stood can still be traced the outline of an obliterated cross, though overlaid with Moslem insignia. There are eight huge green shields, high on the walls, covered with Arabic texts. In one of the bronze covered pillars is a small hole that is always damp, and its exhalations, when breathed upon the truly faithful, are said to have a miraculous healing power. There is also in one place on the marble wall the supposed imprint of a bloody hand, said to have been made by the Sultan Mohammed II when he rode into the church. Every Friday the red-robed Moslem priest ascends the pulpit, to make a prayer for the sultan, and as he does so holds the Koran in one hand and in the other a drawn sword, typical of the militant energy of Islam, which has special significance, as the Moslem captured this temple from the Christian. Upon the wall hangs the personal prayer rug of Mohammed II, the captor, which despite its age, still retains much of the original beauty. On special occasions St. Sophia is illuminated in the evenings. There are many hanging lamps to furnish light, the most prominent occasion being the Friday evening ending the month's fast of Ramadan, the Moslem Lent. Then, to increase the light, are added several thousand little

cups, with floating wicks, distributed in the chandeliers and galleries, but the ample smoke from them tends to obscure the atmosphere. Through the partial eclipse, however, the long lines of kneeling figures on the floor present a varied spectacle, and the mosque seems even more wonderful in this peculiar light than it is by day.

SOME OTHER MOSQUES.

The Emperor Justinian built a model of St. Sophia as a guide for the architects, and this is not far away, the Katchuk Sophia Mosque, or the "Little Sophia," and quite attractive. The sultan of Turkey is known to his own people as the *Padishah,* or "supreme ruler" of the dynasty of Othman, and the people as Osmanlis. This hero, the founder of the long line of Turkish sovereigns and the first ruler of the Ottoman empire, was the son of a Seljuk chief, born in Bithynia in 1259, being called indifferently Othman or Osman. He was the first Moslem who made serious inroads upon the later Byzantine empire, captured Nicæa, was surnamed the "Conqueror," and on account of his great strength and exploits was called the "Bonebreaker," and after making other conquests he died in 1326. Out in the suburb of Eyoub, near the "Sweet Waters of Europe," the head stream of the Golden Horn, is a mysterious mosque to which only the Moslem is admitted, a shrine that neither of the unbelievers, the

Giaour nor the Jew, can enter. Here are kept the relics and memorials of the great Othman. To this place came, in the first holy war against Byzantium, the standard bearer of the great Prophet Mohammed, in one of the attacks made in the seventh century, and was slain. Near the mosque is an august mausoleum, under a lofty palm tree, which is the shrine of the standard bearer himself, whose body was found here long afterward, the inscriptions recording that "five times daily he prostrated himself in prayer, and the archangels stretched forth their arms to anoint him as he knelt: coveted be the life he lived and the death he died." Within the mosque are kept Mohammed's mantle, and his green standard, which we are told was woven when the prophet was a youth in Arabia. Sentinels guard it day and night, and once a year it is taken out of the rosewood casket, which is incrusted with precious jewels, pearl and gems, its forty separate silken coverings are unwrapped, and it is exhibited for the admiration of the faithful. To this mosque goes every new sultan, on his accession to power, to be girded with the great sword of his ancestor and have the sacred banner unfurled over him.

Othman's grandson, Amuroth, made serious inroads upon the Byzantine empire, capturing Adrianople in 1361, and he organized that powerful body of infantry, the Janizaries, which was so long the pride of the Turkish army, but in its later career degener-

ated. The Turkish sultan is supreme, excepting in deciding various questions of religion and law, when he must consult the Grand Mufti, who holds his office for life, the Sheikh ul Islam, the head of the Ulema, which is the potential organization of the learned men of the empire, who officially interpret the Koran.

Solyman the Magnificent, under whom the Ottoman government attained the zenith of its military power, lived in the sixteenth century, and made the code of laws and regulations which so long governed the empire, and is still greatly respected. He built the Solymanye Mosque, in 1550, a structure of great beauty, which has been well described as a splendid mass of exquisite blue and white Persian pottery. There are also the Mosque of Mohammed II, with which are associated eight colleges for the education of youth, a hospital and refectory for the poor; the Kilisse Jamih, or "Mosque of the Churches," which was the burial place of several Byzantine emperors; the Exi Marmora Jamih, or "mosque of the six marble columns," said to have originally been a temple of Jupiter; the Shah Sadeh Jamih, or "mosque of the princes;" the Nuri Osmani, in the vestibule of which stands a sarcophagus of porphyry that once contained the mortal remains of Constantine the Great; and there rises also in admirable view the glittering and airy white minaret of the "Mosque of the Sun and Moon Sultana," built by her, accord-

ing to the legend, from the sale of the jewels set in one of her slippers.

The mosques all have fountains and basins, to provide for the preliminary ablutions which give the purification that is such an important adjunct of the religion of Islam. There are also many other fountains supplying pure running waters throughout the city, which vary in size and magnificence, most having been the gifts of sultans and great officials and nobles. Some are little more than spouts or vents in a wall, while others are elaborate marble pagodas and temples, with projecting eaves and dome-like roofs, richly decorated and inscribed with suitable texts. Upon many are the words in Arabic which being translated mean: "By water everything lives." The finest fountain of all, a splendid structure in carved arabesque, with delicately colored green tiles, built by Sultan Ahmed, near the At Meidan square, has the gilded inscription over the water tap which says: "Wayfarer, admire this beautiful work; turn the tap in the name of Allah; drink thy fill and bless the founder, Ahmed Kahn." Sultan Ahmed also constructed the chief mosque built by the Moslems in the city. It is the only one having six minarets, an honor that had previously been reserved for Mecca alone, and when permission was asked to build them it was delayed until the number at Mecca had been increased to seven. There rise from this mosque nine cupolas and domes, the central one being

supported on four colossal dome-topped towers. The interior is gorgeous, illumined by lamps set in emeralds and suspended by gold chains. Enormous candles, in splendid candlesticks, flank the mihrab or prayer niche, and on gilded lecterns are kept rare copies of the Koran. The pulpit is of hewn stone, reproducing that of Mecca, and is famous as the one from which the Grand Mufti promulgated the edict against the Janizaries.

Adjoining is the open square of the At Meidan, or the "Horse Square," which was originally the hippodrome, the mosque and other buildings now occupying much of the original ground, which had been the site of the ancient royal palace of the Greeks. This place became the Roman hippodrome, surrounded by splendid porticos, and having a seating capacity for eighty thousand people, who witnessed the gladiatorial combats, triumphal processions and sports. There stands at the end of the square the obelisk of Theodosius the Great, a tall red granite shaft, covered with hieroglyphics, that was erected by Thothmes III at Heliopolis, in Egypt, who placed upon it the statement that "he had conquered the whole world, and his throne was as firm as that of the gods in the sky." Theodosius brought this obelisk, as a trophy, from Egypt, and set it up in the hippodrome. He had his own portrait carved on the base, surrounded by his court. In the centre of the square is the famous column formed of the

three serpents coiled around each other, erected originally at Delphi in commemoration of the battle of Platæa. Here also stood, for several centuries, the four splendid gilded and bronze horses brought from Rome by Constantine, which the Crusaders afterward carried off to Venice, and are now in front of the Venetian Church of San Marco. But the later notoriety of the At Meidan square is connected with the downfall of the Janizaries, as here they made their last stand.

This noted organization of the Turkish infantry was first formed in the fourteenth century as a special force to defend and spread the doctrines of Islam, and it was then recruited mainly from the Sclavic proselytes and Christian slaves, who had embraced that religion. They powerfully aided in the capture of Constantinople, and became a most formidable force, being at the height of their efficiency under Solyman the Magnificent, when they were conceded to be the best disciplined military body in Europe and contributed largely to Moslem conquests. In the battalion organization their junior officer was the cook, for whom they had great reverence, and they never appeared without a wooden spoon in their turbans. Upon extraordinary occasions they always assembled around their soup kettles, their revolts being proclaimed by reversing these kettles, and to lose one of them in battle was regarded as a disgrace similar to losing the colors.

After Solyman's time the organization gradually degenerated in character, and its membership was largely made up of vagabonds and adventurers. They repeatedly mutinied against subsequent sultans, in some cases deposing them, imprisoning and killing them, and they frequently pillaged cities they were guarding. Selim III, in 1798, attempted to defy them, and they revolted, compelling his abdication, procuring his death in July, and committing terrible outrages afterward in Constantinople. Mahmoud II ascended the throne, and was compelled to pardon their leaders, but he quietly matured plans for supplanting them. He began enforcing his new policy in 1828, and this led to a revolt in June, the Janizaries committing horrible massacres. They assembled and reversed their soup kettles, but the Grand Mufti pronounced the sultan's edict, displayed the sacred standard of Mohammed, which the people were summoned to support, and the public all sustained the sultan. The Janizaries were savagely attacked by soldiers and sailors, artillery was brought against them, some were burned alive in their barracks, and they made their final desperate defence in the At Meidan, where they were cannonaded, and, being driven out, were massacred in the neighboring streets. For nearly three months the carnage continued, about twenty-five thousand Janizaries being killed, while others were captured and exiled. This long famous force was never reorganized.

THE SERAGLIO AND TREASURY.

A high wall surrounds the Seraglio, which is now rather a Museum of Curiosities since the sultans abandoned it as a residence. Fees amounting to about five dollars will give a small party of visitors admittance. It is in the oldest part of old Stamboul, and the Seraglio Point, stretching high and boldly out among the Sea of Marmora, the Bosporus and the Golden Horn, gives a magnificent view. This was the site of the royal palace, where, for twenty-five centuries, kings, emperors, and sultans lived, until the fire drove out Abdul Aziz, in the nineteenth century. Its chief building is the fine marble Treasury, where are kept the trophies gathered by the Turks, in their many years of successful warfare during the middle ages, and also the crown jewels and other valuable heirlooms. In one large apartment is exhibited, in glass cases, a series of figures representing the sultans from Mohammed II to the present time, clothed in their royal attire. These costumes display the greatest oriental splendors. One sultan wears a suit of the olden time chain armor, ornamented with gold and diamonds. The robes of state are flowered and figured heavily with gold and silver, the turbans are of large size, sometimes rising fifteen inches, with equal width, ablaze with aigrettes and costly jewels, one of these ornaments containing a ruby and two emeralds, flawless

and as large as pigeons' eggs. With each uniform is the belt, sword and dagger carried by the sultan, the jeweled handles adorned with sparkling gems. The robes and ornaments differ in pattern, but all are rich and costly, though the older costumes contrast strikingly with the latest one, which is a modern red military uniform covered with gold braid. There are also portraits of the sultans, almost all of them wearing full beards.

When the Turkish empire had its period of greatest military success the knights and warriors of all nations vied with each other in the splendors of equipage, and the oriental courts and camps were magnificently decorated. Hence this Treasury is full of the rich spoils of conquest and trophies of victory. There are two splendid thrones that were captured from shahs of Persia. One of these, taken four centuries ago, is of large size, made of beaten gold, and covered with rubies, emeralds and pearls, arranged in attractive patterns. The seat of crimson velvet is also embroidered with gold and pearls. The other and smaller throne is even more richly ornamented, being encrusted with larger jewels, and from the centre of the surmounting canopy is suspended a huge pear-shaped emerald. In several rooms are kept innumerable swords, scimitars, daggers, crowns and sceptres, with jewels galore, and guns and weapons of every description, many of them engraved with mottoes in gold and silver and highly orna-

mented. There are vessels of gold and silver, rare china, jewel boxes, embroideries, and many rich gifts sent by other rulers, as all the embassies and visiting deputations in the Orient present gifts. The Moslem rulers in their days of successful warfare gathered the rich spoil which is now displayed in these sumptuous apartments. The visit to the Treasury is closed by refreshments of black Turkish coffee in small cups and Turkish sweetmeats served in a marble reception hall, for all foreign visitors have to get special permits and are regarded as the sultan's guests. There is an extensive Museum of Antiquities in which are displayed the archæological relics gathered from all parts of the empire.

None of the buildings in the Seraglio are now used for state ceremonies, the sultan's official home for this purpose being the marble Dolmah Bagcheh Palace, down by the Bosporus. This is a splendid structure, and the sultan's imperial receptions are held in the throne room, which is the largest and most gorgeous of all the apartments, and will accommodate five thousand people. It is elaborately decorated in white and gold, Corinthian columns surround it at the walls, and the ceiling rises in a magnificent dome. On the day after the end of the great fast of Ramadan the sultan comes into this splendid hall to receive the homage of his officials and the nobility, giving audience to several thousands of the highest dignitaries, officers of state, of the army

and navy, the heads of the Moslem church and religious orders, all making obeisance to him, bowing low to kiss the hem of his garment, and pressing it reverently to their foreheads in token of loyalty, as he reclines on a splendid crimson and gold divan. Then they solemnly retire backward from his presence, as all of the faithful must always face the sultan. Outside, there is cannon firing, band playing and universal rejoicing, the mosques being illuminated at night. This begins the feast of Bairam, a three-day festival following the month of fasting.

One of the most prominent attractions of old Stamboul, for the stranger, is the group of bazaars, nestling in a valley between the higher hills of the city. These are a mass of labyrinthine passageways, all covered for protection from the sun and rain, bordered by little shops, each with its own proprietor, and making what an American would call an immense department store. The aggregation spreads over several acres, there being a thousand narrow streets and passageways, totalling a length of about nine miles, and some four thousand diminutive shops. To many visitors this is the most interesting place in Constantinople, and they go back to it repeatedly, though at the risk of losing their way, as the intricate passages wander around aimlessly and without guiding signs. There are probably a hundred different entrances. The supplies of goods offered for sale seem practically exhaustless, and, at

one place or another, can be found the wares and merchandise of every nation.

Among the most attractive parts of this section of the city is the Bezestan, a spacious court near the centre, guarded by thick stone walls and heavy iron doors, being the chief treasure house of the merchants, who here keep their choicest goods. In these bazaars the long passageways have arched roofs and decorated ceilings, the little shops or stalls being on either side, and having raised platforms for floors and well stocked shelves behind. Here are seen the native people of all races, in their most picturesque costumes, and there goes on a constant game of adroit bargaining, for the price usually first asked for an article is about three times the amount that the very polite and grandly turbaned or stylishly fezzed owner of the shop is willing to take for it. Everything is for sale; there are dealers in diamonds and precious stones, jewels and gems, keepsakes of all kinds, Persian carpets, shawls, prayer rugs, richly ornamented arms, harness and leather goods, slippers sewed with pearls, gold wrought tobacco pouches, vials of precious attar of roses, furs, skins, silks, satins, gauze, spices, porcelain and glassware. Here are the shops of gunsmiths, tent makers, turban and fez makers, and the most attractive candy and cook-shops and cafes. A constant and most noisy chaffering goes on, but after apparent dispute and most vociferous protest, all ends well, and the patient buyer, who has



Date-seller.



held out long enough, finds that he has got the goods, as he hoped, cheaply, while the dealer who has raged, protested, stormed, and finally yielded to a most ruinous reduction, having made the sale, and really at a good profit, becomes affable, and presents the buyer with some small trinket or keepsake, as a backsheesh, showing his regard, and politely inviting the visitor to call again.

THE CHIEF OF ISLAM.

The sultan of Turkey is not only the monarch of the Ottoman empire, but is also the spiritual chief of Islam, a prerogative which really gives him the most power. More than three centuries ago the Ottoman empire assumed the title of the khalifate, when the keys of the holy places of Islam were handed to Sultan Selim by a sherif of the prophet's family. The present sultan is Mohammed Rechad Effendi, or Mohammed V, born in 1845, who was proclaimed sultan, April 27, 1909, when his older brother Abdul Hamid II, who had been sultan since August 31, 1876, was dethroned. His family has been supreme in Constantinople for twenty-four generations, ever since Mohammed II captured the city in the fifteenth century. Mohammed is somewhat of an invalid, and is not noted for much activity, having, for most of his life, been kept in captivity by Abdul Hamid, who evidently was in dread of the revolution that ultimately came. Abdul Hamid was crafty and cruel,

but a hard worker, and kept himself in power by extraordinary feats of diplomacy and cunning. He was much of a recluse, owing to the frequent attempts at assassination. The story goes that it used to cost him about $900 every night to have his sleeping apartments guarded, this being paid in fees, to the generals and other officials, who by turns conducted the long vigils, as every night there were on duty a couple of generals, a colonel and a detachment of picked soldiers, who paced the corridors outside his bedroom, in the Yildiz Kiosk, where his favorite chamber had a beautiful satinwood door, inlaid with mother-of-pearl. Similarly, the necessity for protection made his kitchen costly, though he was but a sparing eater. The imperial kitchen, where his meals were prepared, was much like a fortress, having an armor-plated door, fitted with special locks, which could only be opened by the chief official. Each course, when prepared, was placed on a silver dish, and sealed with red wax by the official specially responsible for the food, a black velvet cover being used to keep it warm. Everyone engaged in the preparation followed the dish in procession from the kitchen to the monarch, the seal being broken in the sultan's presence. Often, the chief official, called the kelardjhi, was requested to taste some of the food before his master ate it. Abdul Hamid was fond of music and the drama, having a private theatre in the palace, and he was also a fine horseman,

possessing hundreds of horses, many of them the best Arabian steeds.

Discontent was frequent during his reign, and in the summer of 1908, yielding to the unrest which had resulted in the formation of the powerful Young Turkish party, who wished relief from oppressive rulers, Abdul Hamid changed his cabinet, to prevent a rebellion, and revived the short-lived constitution of 1876. Upon July 28, in the presence of the Sheikh ul Islam, the head of the hierarchy, he took the oath of allegiance to this constitution upon the Koran. Subsequently he convoked the first Turkish parliament, and its members chosen throughout the empire, in November, convened December 17, 1908, in the Parliament House, the Chiragan Palace, under the shadow of the Agia Sophia. It represented all the creeds and races of Turkey, Moslems, Jews and Christians, Greeks, Sclavs, Bulgarians, Kurds, Armenians, Turks, Albanians, Arabs, and its assemblage was greeted by approving addresses and telegrams from all the parliaments and congresses of the civilized world. The opening day was proclaimed a general holiday, the city being handsomely decorated. The sultan rode in state from the Yildiz Kiosk, the streets being lined by troops and crowded with people, and he formally opened the session, his chancellor reading the speech from the throne. The Chiragan Palace was unfortunately burnt in January, 1910, causing a loss of $7,500,000.

The Young Turks were in power, but despite all efforts to soothe the situation the reactionaries began to resume control, and this being covertly aided by Abdul Hamid, an outbreak came in Constantinople in April, 1909, followed by the Armenian massacres in Asia Minor and a general disturbance. The troops at the capital, under reactionary control, and it was said at the secret instigation of Abdul Hamid, revolted, and on April 13 took possession of the city, after a brief conflict, in which some thirty lives were lost. The old cabinet was overthrown, the parliament practically suppressed, and a new reactionary cabinet installed. While the sultan declared that peace had been restored under this new régime, there was nevertheless a great disturbance throughout the empire, and though he went in great pomp to the mosque on Friday, April 16, this proved to be his last Selamlik, as that ceremony is called. The portion of the Turkish army still controlled by the Young Turks was gathered at Saloniki, and they marched upon Constantinople, capturing it on the 24th, after battles resulting in several hundreds being killed and wounded, got possession of the Yildiz Kiosk, and dethroned Abdul Hamid. The parliament met outside the city and voted his deposition, after the necessary "fetva" had been promulgated by Djeinaletdin Effendi, the then Sheikh ul Islam, on April 27, and his younger brother Mohammed was enthroned and proclaimed that afternoon. The

"fetva" declared that Abdul Hamid had squandered the wealth of the country, broken the laws, burnt the sacred books, and spilt blood and fathered massacres, and therefore must be deposed. Soon after, in the ministry of war, the Sheikh ul Islam and a commission from the Parliament attended the new sultan, the sheikh administered the oath to obey the constitution, and the cabinet ministers and president and members of parliament paid homage. Outside, the artillery thundered the salute of 101 guns, proclaiming the enthronement of the new sultan as Mohammed V, and he took up his royal abode in the beautiful Dolmah Bagcheh Palace, down by the Bosporus, where he had been imprisoned for thirty years. On the next day he went to the Eyoub Mosque, and girded on the sacred sword of Othman, and on the following Friday, April 30, quietly celebrated his first Selamlik, at the Agia Sophia.

Abdul Hamid, with his immediate family and part of his harem, was sent to Saloniki. Then began a series of summary punishments of his adherents. On April 28 two hundred and fifty of his officials and followers, headed by his palace eunuch, the colossal Nubian Nadir Pasha, popularly known as the "Black Sultan," were convicted by a military court of having conspired to make the revolt of April 13, and were promptly executed. Nadir was hanged at dawn on the Galata bridge, and his body viewed for several hours by the pedestrians crossing it, until

it was cut down toward noon. For several weeks there were public hangings in conspicuous places about the city, this being done as a warning to future conspirators. The new sultan in May changed his entire cabinet, and also appointed a new Sheikh ul Islam as head of the Moslem faith, Mollah Sahib, a prominent theologian, classed as a Liberal, sympathizing with the new régime.

The Yildiz Kiosk and its many buildings, so long the home of Abdul Hamid, with its park, gardens and lakes, were turned over to the city authorities for a public resort. This palace was originally a pleasure house of the sultans, on the heights overlooking Pera, Stamboul and the Bosporus. Soon after coming to the throne, Abdul Hamid, who was always apprehensive about his personal security, made it his abode. The park is surrounded by a wall, in some parts fifty feet high. He greatly enlarged the grounds by acquiring adjacent estates, and constructed many new buildings. Within the enclosure, a second wall surrounded the kiosk where he lived, which he designed, and adjacent were several smaller kiosks, built for the ladies of the harem. He always had the doors of this inner barrier locked at sunset, remaining inside in assured security. Two batteries of artillery and an army corps of about 7,000 men usually were on duty as guards of the domain, their spacious barracks being outside the wall, where a special mosque also was built for them. The new

government thoroughly searched the place for hidden treasures, and with most successful result. There were found in it about $3,500,000 in money, jewels, gems and other valuables, appraised at $13,000,000, and deposit books and other documents showing that the old sultan had about $27,000,000 in the German Imperial Bank at Berlin and other banks outside of Turkey. This money the Turkish government has been trying to recover, but with scant success. One most gorgeous pearl necklace found was said to be worth $350,000. The park contains forests and five lakes with little islands. There were twenty thousand pigeons about the grounds and buildings, and nearly five hundred horses in the stables, mostly of pure Arabian breed, many deer, monkeys, thirteen camels, and rare birds, one corridor being the home of numerous parrots. Various archæological curiosities were found, that had been sent in as gifts from remote provinces, but there were few paintings, and only a small number of rare books. A museum contained a valuable collection of arms, including a thousand revolvers, and there were twenty thousand curious keys, of which Abdul Hamid was an industrious collector, with thousands of rosaries and shibuks (Turkish pipes). A rich display of Persian, Gobelin and Turkish carpets and tapestries was also gathered, that had been placed in the many chalets, kiosks and pavilions the sultan had built in the park. The whole place was a curious aggregation,

and one of the investigators described it as "not a palace at all; it is a labyrinth; it has the air of having been constructed with the unique object of rendering pursuit along the endless corridors impossible." The extensive harem that he kept was dispersed. Some of the ladies went with Abdul Hamid to Saloniki; others chose to go to the harems of princes and officials, while the remainder are kept at the public expense, it is adroitly said "until they are asked in marriage." Eighty of these women were taken in closed carriages on May 16th to the Old Seraglio in Stamboul, followed by an extensive procession of vans, carrying their luggage. Abdul Hamid surrendered everything, and was given an allowance of $4,500 monthly, his two sons and daughters each receiving $2,700, making $12,600 monthly cost for the support of his new establishment at Saloniki.

Among the gems said to have been at one time owned by Abdul Hamid was the famous "Hope Blue Diamond." This originally was cut from a large blue stone, weighing 112 carats, making a sapphire of 44½ carats, owned by Mr. Henry T. Hope, of London. Its origin is unknown, but its possessors in recent centuries have generally met with misfortune, and it has been regarded as possessed by the genii of evil. It was brought to Delhi, India, and there sparkled in the diadem of a Hindu god. Jean Tavernier got it there and brought it to Europe

in the seventeenth century. He had to sell his estate to pay his debts and the gem went to Louis XIV, who loaned it to Madame de Montespau, when at once her power over the "grande monarque" began wavering. Afterward, Fouquet wore it and fell into disgrace. It came to Louis XVI, who presented it to Queen Marie Antoinette, and both were beheaded. The Princess Lamballe, a lady of their court, wore it, and she was killed by a Parisian mob. Then it was put into the hands of an Amsterdam diamond cutter, William Fals, to be recut, whereupon his son stole it, which resulted in ruining the father and the suicide of the son. Henry T. Hope then got it, suffered misfortunes for years, and it descended to his grandson, Lord Francis Hope, who married the actress, May Yohe, who wore it. He became a bankrupt, and she has had a subsequent career of varying fortune. Then it was sold in London to a New York syndicate, of which the chief members got into financial difficulty, and they sold it to a Russian prince, for a price said to be $300,000, in 1908, and at once prosperity returned to them. The Russian prince loaned it to a Parisian actress, and the first night she wore it on the stage he shot her from a box. He got the diamond back two days afterward, and was stabbed. The broker who arranged this Paris sale killed himself, and the gem went to a Greek jeweler, who sold it to Abdul Hamid. The Greek, with his wife and children, fell over a precipice and were

killed. Abdul Hamid lost his throne; his favorite Zubayha, who was wearing it when the Young Turks captured the palace, was shot dead, and the keeper of the vault where it was locked up and the eunuch in charge were both strangled. Abdul sold it to Selim Habib, and he was drowned in a shipwreck near Singapore. At first it was said the diamond was lost with him, but it afterward appeared in Paris at an auction sale of his effects in June, 1909, and was disposed of for $80,000. It remained in Paris then, but so great had become its "hoodoo" that no one seemed willing to acknowledge its ownership.

THE SELAMLIK.

Once a week the sultan appears in public, on Fridays, the Moslem Sabbath, when he goes to worship in the mosque, this great ceremonial function being known as the Selamlik. The new sultan, Mohammed, at his first Selamlik, on April 30, went to the Agia Sophia, and this he made a very simple performance, though it gave the public their first good view of him. He rode in an open carriage, standing up, dressed in a khaki uniform, and accompanied by a half dozen household officials. He appeared as a stout gentleman of somewhat advanced age, and in sharp contrast with his darker predecessors for centuries, has blue eyes and fair hair, also being beardless, and wearing only a pointed moustache. He stepped out of his carriage at the "Sultan's Door"

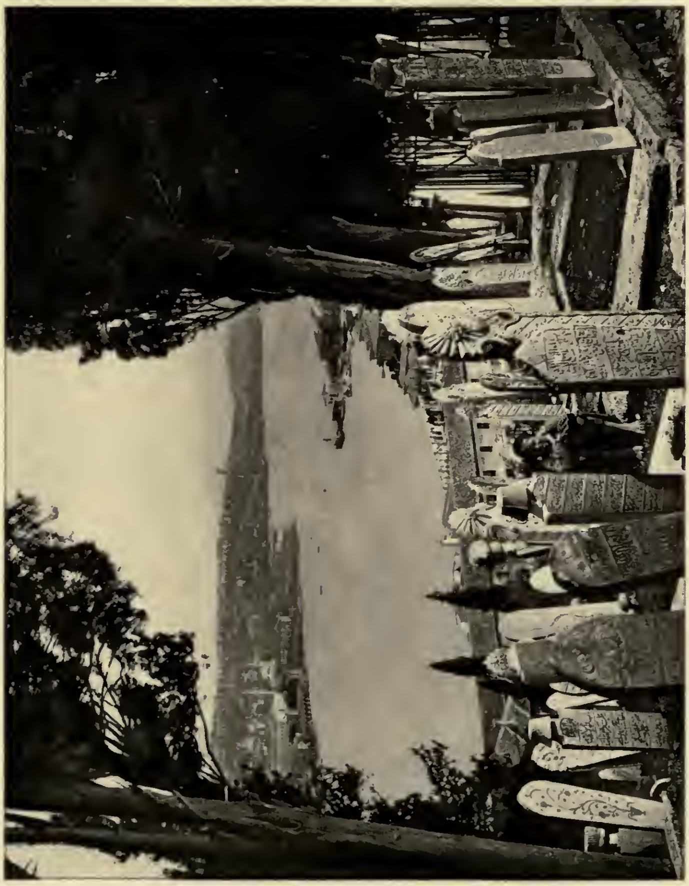
of the mosque, upon a red carpet, which was laid from the street into the building. An attendant priest, in a black robe, immediately cut the throats of two rams, the sacrificial blood flowing almost to his feet, as he passed. He prayed with the Sheikh ul Islam, within the mosque, for nearly an hour, but few others being admitted. Then he withdrew, and drove back to the palace, the streets lined by the acclaiming populace, while the foreign embassies were fully represented in pavilions erected for their accommodation.

The simplicity of Mohammed's Selamliks is in sharp contrast with the pomp that was shown by Abdul Hamid, who made the greatest display when he went to mosque. He worshipped in the Hamidieh Mosque, near the Yildiz Kiosk, and he rarely went outside the park at any other time. A large concourse of people, including the foreign visitors then in Constantinople, generally gathered to witness the pageant, which was the most important function of the time, and is well described by an American tourist. At first there approach various street cleaners, who furbish up the highway, and from a dozen carts clean sand is sprinkled upon it. Then marched in, from different directions, large detachments of soldiers, of all races, there being several thousands of them, both cavalry and infantry, with numerous bands of music. The sultan's banner is brought, a flag of black silk, having texts from the Koran in-

scribed upon it in silver embroidery. The soldiers completely surround the mosque, and line both sides of the broad avenue leading to it from the palace gate, preventing anyone getting through the splendid cordon of guards. All being in readiness at noon, the black-robed muezzin appears on the gallery, which is at the top of the tall minaret of the mosque, and makes his loud and echoing, sonorous wailing call to prayer. The legend is, that when the Mohammedans first held their religious meetings, in Arabia, there was trouble found in summoning the people, and it was proposed to ring a bell like the Christians, or sound a trumpet as the Hebrews did, but the prophet Omar II, successor of Mohammed, would have none of this, and said: "What! is there not a man among you who can call to prayer?" adding "Oh, Billal! stand and make the call to prayer." Thus was appointed the first muezzin, and since then the muezzins have faithfully called to prayer, five times daily, from the graceful minarets rising above the tops of the houses, so that their voices may ring out over the city, and each time, from the four sides of the minaret, they have repeated their loud and solemn call to the four winds of Heaven.

The muezzin's prayer call to the sultan being answered by a trumpet from the palace, the bands cease playing and the soldiers stand at attention. Then the palace gate opened, and there emerged carriages containing the sultan's wives and ladies of the court,

Cemetery of Eyub and View of the Golden Horn.



closely veiled and guarded by black eunuchs on horseback, while a long line of high officials, in handsome uniforms, marched out, preceded by musicians, and followed by Abdul Hamid, in a superb carriage. The officers saluted, and the troops and populace cheered, the sultan bowing and smiling. He wore ordinary clothing and a red fez, and arriving at the mosque, entered alone, remaining there at prayer with the Imaum, or priest, as his sole companion, for about a half hour. Coming out, he drove back to the palace in a phaeton, himself handling the lines of a spirited pair of beautiful horses, managing them cleverly, the guards and other officials hastening after, along the avenue to the palace gate. Then the soldiers executed various manœuvres, returned to their barracks, and the pageant was over. The great care in guarding him was necessary, for not long ago a carriage was got into the waiting line, at the edge of the avenue, from which a bomb was exploded just as the sultan came abreast of it, and, while he was unhurt, many of those who were near him were killed or injured. Were it not for the strict injunction of the Koran, that the faithful must pray within a mosque at least once a week, this spectacular survival of the ancient pomp of the oriental court might have been abandoned.

One of the prominent features of Constantinople is its cemeteries. For at least twenty-six centuries the city has existed, and its dead, numbered by many

millions, are interred in large enclosures, of which the distinguishing feature are the groves of sombre cypress trees. They grow very tall and slender, being shaped like a plume. In the spring their foliage seems almost black, contrasting drearily with the bright colors of the flower gardens and terraces. The odor of the evergreen and its resinous sap destroys the miasma of the graveyards. The graves extend for miles outside the city walls, and there are also many enclosures inside, where the dense cypress always protects ancient burial places. Among the brighter villas adorning the attractive shores of the Bosporus the groves of these mourning trees tell of the dead. The usual Turkish gravestone is narrow at the base, and generally top heavy, so that it often falls. These overturned slabs make many seats, in the cemeteries, that are used extensively as pleasure grounds. These stones also help build walls, and old ones are broken into fragments to put on the roads. The Moslem idea is opposed to mourning for the dead, and hence the survivors have that air of resignation to fate which the prophet taught was the key to happiness. They believe that the children of over-mourning parents are driven out of Paradise and doomed to wander weeping through space, in misery and darkness, as their relations may weep on the earth. Hence they may sprinkle sweet herbs on the graves in remembrance, but they do not mourn, and the women and children frequent the cemeteries

rather as a picnic ground. Amid roses and perfume, the pious Moslem in the graveyard rather than mourn for the dead will tell over his rosary beads of amber, and confidently speak the ninety-nine beautiful names of Allah. He thinks not so much of the dead as of the cool palm groves of Paradise, the soft arms and white hands of the houris beckoning him thither, where he will recline on green verdure and drink from the happy river of sparkling waters at the foot of the great white throne.

The ordinary grave often has stones both at head and foot, the popular idea being that an angel guards each. A carved fez or turban surmounts them, and for the handicraftsman and toiler there is generally some sign or tool of his calling. Almost every stone has a little hollow place to hold water for the doves, that they may come and rest as an omen of peace. There are many elaborate monuments, and almost all the gravestones have some epitaph. A tall column, surmounted by a turban, in an enclosure, having around it lesser columns, represents some high official or dignitary, in the midst of his family. Stately mausoleums cover the tombs of sultans and members of the royal houses. In a splendid temple, adjoining his mosque, reposes the Sultan Mohammed II, a rich structure of Greek and Italian architecture, its interior decorated with brilliant tiling, blue and white arabesques, and golden texts from the Koran. Elaborate mosaics form the floor, with rich rugs

partly covering them. The raised bier faces Mecca, and is draped with bright Persian shawls. Ostrich eggs swing from gilded ropes, lustres hang from the ceiling, and tall candles rise from high silver candlesticks, the emblems of death and of the undying life hereafter. Upon the elevated plain, beyond Eyoub, is the vast cemetery, where originally was the Roman military camp, and where ever since the Turkish soldiers have been buried. Their memorials tell how they died, martyrs for their faith, their brave scimitars opening the doors of Paradise. Many of their gravestones, however, are broken at the tops, the surmounting turbans having been carried off, a mark of dishonor imposed on the Janizaries, after their downfall. Over all rise the groves of cypress, and here, as everywhere throughout the city, along the shores of the Golden Horn and the Bosporus, this sombre and ghostly tree deeply shadows the scene, producing in the visitor one of the most impressive memories of Constantinople.

> Flowers fade, leaves wither,
> But the constant cypress is green forever.

PALESTINE AND SYRIA

Mount Tabor.



XII

PALESTINE AND SYRIA

Jaffa—Plain of Sharon—Syria—Cæsarea—Herod the Great—Dor—Athlit—Mount Carmel—the Kishon—Ahab and Jezebel—Mar Elias—Elijah—Ahaziah—Elisha—Haifa—Acre—Esdraelon—Its Battles—Gilboa—Mount Tabor—Jenin—Jezreel—Shunem—Little Hermon—Nain—Endor—Nazareth—the Annunciation—Phœnicia—Baal and Astarte—Venus and Adonis—Tyre—Kalat Karn—Sarafand—the Litani—Sidon—Belfort—Beyrout—St. George—the Sannin—Apheca—Byblos—Botrys—Tripoli—the Dervishes—the Kadisha—Cedars of Lebanon—the Eleutheros—Aradus—Tortosa—Baniyas—El Merkab—Gabala—Laodicea—Posidium—Mount Casius—Seleucus Nicator—Seleucia Pieria—Jebel Musa—Alexandretta—Lake of Antioch—Sam'al—the Kalat Simon—St. Simeon Stylites—Aleppo—Eski Haleb—Antioch—Daphne—The Orontes—Cœle-Syria—Esh Shughr—Apamea—Larisa—Hama—Homs—Kadesh—Riblah—the Maronites—Baalbek—Berzeh—Tadmur—Palmyra—Zenobia—the Syrian Desert—the Bedouins.

JOPPA.

Oldest of cities! Sidon of the North,
And Kirjath-Arba of the rocky South,
And Egypt's Zoan cannot equal thee.
Andromeda and Perseus, if the lay
Of classic fable speak the truth, were here;
Monarchs of Palestine, and kings of Tyre,
And the brave Maccabee have all been here.
And Cestius, with his Roman plunderers,

And Saladin, and Baldwin, and the host
Of fierce crusaders from the British North,
Once shook their swords above thee, and thy blood
Flowed down like water to thine ancient sea.

Thus the poet depicts the ancient Joppa of the Greeks and the Bible, the Hebrew Yapha, or the "Tower of Delight," now known as Jaffa, the seaport where, for many centuries, the visitor has usually landed in Palestine. Far over the sea, on the approach, its noble background, the mountain line of Judea, looms up, and turns in color from blue to green as the ship comes nearer, and then the strange rocky environment of the famous port, with its orange groves and luxuriant foliage, develops above a long strip of peculiarly yellow sand, making the sea beach, behind which are the buildings. The ship anchors outside the little rock-bound harbor, and a fleet of small craft, manned by fiercely shouting boatmen, in bare legs and fezzes and generally comic opera attire, come forth to capture the passengers and their baggage. With pretentious noise and bustle, these are got into the boats, and then, buffeted by the waves, pass through the rocks, enclosing a narrow entrance of barely one hundred feet width, to the smooth water inside. But the depth shallows toward the landing, and the passenger usually finishes the perilous journey on the back of a wild-eyed, barelegged bandit, anxious for "backsheesh," who puts the visitor's feet on the landing steps and vigorously

pushes him up. Thus the modern voyager enters the long sought "Promised Land."

The older Joppa spreads along the brow of a rock over a hundred feet high, and also down its slopes, and has a maze of narrow, winding alleys, generally very dirty. The houses are built usually of tufa-stone, and apparently are windowless, as these open on the inner courts. There are no sidewalks nor pavements, and the visitor goes about on a donkey, unless he walks. There are newer quarters of modern construction all around the older town, and these are more attractive, with an environment of farms, orange and olive groves, fruit gardens, and vineyards, throughout the suburbs. Three great highways go out of the town that have existed for thousands of years, all starting from a little Public Garden — one leading southeast to Jerusalem, another northeast to Nabulus, and the third south to Gaza. On the north-eastern verge, and more than a mile from the harbor, is the modest station of the railway to Jerusalem, that at first goes out northeast, and then curves around to the southeast, as it mounts the hill slope. This railroad station is one of the structures of which Joppa is very proud, the line, which was the first rail-road in the Holy Land, having been opened in 1892, with imposing ceremonies, conducted by the sultan's special envoy and the governor of Jerusalem. Joppa was a slow and rather repulsive town, in a splendid situation, until recently. Its population

was barely ten thousand, but the influx of pilgrims and the growing trade of later years have increased it to about forty thousand, mostly Moslems, but including many Christians and Jews. In some seasons it will have thirty thousand visitors and pilgrims to Jerusalem passing through. There are few wheeled vehicles in the place, the methods of transportation being by camel, donkey and the gangs of brawny porters, who carry baggage and merchandise, a half dozen often joining in transporting a large cask. There is an oversupply of homeless dogs, as in Constantinople and other Turkish towns, for they are the only scavengers. Joppa has not much to show. The chief mosque is of scant interest, and the Arab bazaar, adjoining the Public Garden, gives the usual exhibition of oriental trafficking. On the road to Nabulus are the barracks, and the government buildings, or serai. The colony and school of the sect known as the "German Temple" are located at Sarona, farther out that road, it having about twelve hundred members and being in very flourishing condition. This sect has four colonies, and has taken advantage of the rich soils of the "Plain of Sharon" which gives Joppa such an attractive environment of blooming fertility.

When Joppa began is unknown, but it was a settlement in the land of the Philistines, which adjoins the coast of southern Palestine, and at the dawn of history was a Phœnician colony. The mythological

Joppa was the daughter of Æolus, and her husband was Cepheus. Their attractive daughter Andromeda was chained to the rocks at the harbor, to appease the envious Nereiads, the sea nymphs, so that she might be devoured by a sea monster, and this catastrophe would have happened had she not been most opportunely released by the gallant Perseus, who married her, and the place was named in honor of her mother. Andromeda after death was translated to Heaven, and changed into the brilliant constellation which bears her name and is adjacent to the constellation Perseus. Throughout the long period of Roman domination, according to Pliny, and in subsequent centuries, the marks of the chains were shown by which Andromeda was bound, and there were also huge bones of a gigantic marine dragon, forty feet long, and these were taken by Pompey to Rome. It was to Joppa that the prophet Jonah came, to go aboard the ship for Tarshish, which had so much storm buffeting, until he was cast out by the crew and swallowed by the whale, and this led some of the early Christians to infer that the large bones might have belonged to Jonah's whale. In the most ancient traditions Joppa is described as existing before the deluge. When the Israelites arrived, they found it a prosperous place, and Joshua gave it to the tribe of Dan. The Egyptians early dominated it, and Joppa was one of the Syrian towns captured by Thotmes III, as inscribed on the pylons at

Karnak. Then the people worshipped the goddess Keto, a mermaid, having a woman's head and bust and a fish's tail. Joppa was the port of Jerusalem, and to it Hiram, King of Tyre, a city on the coast to the northward, sent his fleets, with timber for building Solomon's Temple, while five centuries later the cedars of Lebanon were brought for the building of Zerubbabel's second temple. Then Joppa was given to Tyre and Sidon, but in the second century B. C. it was brought again under Jewish control by the Maccabees. Pompey subsequently held it for Rome; then Cæsar restored it to the Jews, and Herod the Great was made king.

When Jonah sailed from Joppa is unknown, but Jesus said that the sign of Jonah was the sign for the people of his own time, for Matthew records his words: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." It was an early seat of Christianity, and is repeatedly referred to in the New Testament. St. Peter had come from Jerusalem to Lydda, about twelve miles from Joppa, and there lived Eneas, who had kept his bed eight years of palsy, and Peter cured him. The fame of this miracle spread throughout the country, and led to the invitation to Peter to visit Joppa. Here lived the gentle and most charitable Tabitha, which by interpretation was called Dorcas, her home being in one of the pleasant gardens on the outskirts

of the town, near the Jerusalem road. She died, and they laid her in an upper chamber, sending in haste for Peter, who came and saw her "and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." He raised her from the dead, and this second miracle established the Christian religion in Joppa. Peter "tarried many days in Joppa with one Simon, a tanner, whose house was by the seaside." It was on the roof of this house that the Apostle had his famous vision of the sheet let down from Heaven containing all manner of beasts clean and unclean. Down near the lighthouse, in the southern part of the town, is the site of this house, now occupied by the small Mosque of the Bastion, which gives an elegant view over the sea. The fame of Peter's miracles led to his being summoned to Cæsarea, then the capital, by Cornelius, the centurion, who was stationed there, to preach the Gospel to him, this being the first recorded preaching of the Gospel by Jewish Christians to Gentiles. The Romans captured Joppa afterward, and Cestius destroyed it. Then it became a haunt of pirates, and was again sacked by Vespasian. It was generally afterward held by the Christians, having a succession of bishops, when the Arab invasion came, and they controlled until the Crusades. The Knights of St. John held it, in the twelfth century, until Saladin's brother captured it 1187, and it was ultimately held by Moslems and Christians until

destroyed in 1257. In the middle ages it was decadent, but revived in the eighteenth century, and Napoleon's troops captured it in 1799. The English soon afterward got it, and built strong fortifications, since which time it has been under Turkish rule, although the walls have fallen in decay. Inland from Joppa is the luxuriantly fertile Plain of Sharon, brilliant in springtime with the vivid "red rose of Sharon," which is a large anemone.

CÆSAREA AND MOUNT CARMEL.

Joppa is one of the chief ports of entrance to Syria, this name being derived from the Babylonian *Suri,* with which the ancient Assyria was closely related. The title is traced as early as thirty centuries before Christ, in application to the territory between Media and Babylonia and the Mediterranean. The Arabs call Syria *Esh-Sham,* the country to the "left" of Arabia, and the Turkish name is Suristan. The earliest wave of migration to these shores was by the Canaanites and Amorites, of whom the Phœnicians were a type, while other Semitic races, the Israelites and Moabites, appeared inland adjacent to the Jordan valley, though the Philistines, on the southern Palestine coast, were not Semitic. Syria extends about three hundred and eighty miles along the eastern coast of the Mediterranean, and from time immemorial this land between Egypt and the Euphrates has been a battlefield of

the great powers of western Asia on the one hand, against those of Europe, Egypt and Africa on the other. It has been also a territory, which the trading caravans of these various nations had to traverse, and consequently its place in history has been of the highest interest. The country is marked by mountain ranges, stretching from north to south in parallel ridges, connecting the Taurus of Cilicia, in Asia Minor, with the Red Sea ranges, various summits rising to a conspicuous height, two in the Lebanon exceeding 10,000 feet. The mountains are mostly of limestone, but there are giant peaks of basalt, especially in the Hauran district, and this basalt, when decomposed, makes rich soils. There flow out numerous rivers, the chief being the Orontes, falling into the sea near ancient Seleucia; the Litani rising closely to the former, but flowing farther southward, and emptying near Tyre; and the Jordan, entirely inland, the great river of southern Syria. Like the Jordan, most of the other streams rising on the eastern side of the Syrian watershed terminate in inland lakes. The Mediterranean shore is a maritime plain, narrow to the northward of Tyre, and broadening as it extends toward the south. In the neighborhood of Joppa, and for some distance, both south and north, it is about six to eight miles wide, and is known as the "Plain of Sharon." South of this the maritime plain is the land of the Philistines, embracing a wider surface, and gradually developing

into the wilderness of Shur. Inland is a mountain range, a prolongation of the Lebanon, draining westward into the Mediterranean and eastward into the Jordan. The Jordan valley is very deep, culminating in the Dead Sea, to which the Jordan falls 2,500 feet in its course, the surface of this remarkable sea being 1,300 feet lower than the Mediterranean, and its depth of water in some places is also 1,300 feet. Eastward of the Jordan is a mountain range and plateau, being the prolongation of the Anti-Lebanon ridge, a land of fertility, which fades off into the almost unexplored region farther eastward.

Joppa is on the southern verge of ancient Phœnicia, and the coast to the northward, for a considerable distance, has no harbor, being for miles rock-bound, and having the fertile Plain of Sharon extending back from the elevated shore. The Nahr-el-Auja, a river of copious flow, comes out through the rocks, a short distance above Joppa. Thirty-five miles north of Joppa, at Kaisariyeh, are the ruins of ancient Cæsarea, which was the Roman capital, founded by Herod the Great. This famous king of the Jews was the son of Antipater, who had been an ally of Julius Cæsar, and Herod, finding favor with Augustus, reigned from the year 40 to 4 B. C., Christ being born in the year that Herod died. He was an enterprising but cruel monarch, and his final infamy was the massacre of the children at Bethlehem.

Herod wanted to get a safe harbor on the coast, as he had no means of removing the rocks at Joppa, and improving that place, so he established at Strato's Tower, then an obscure village, his beautiful capital and port, making an artificial harbor with great labor and cost, as the materials had to be brought from afar. He built a long mole two hundred feet wide, and composed of huge stone blocks mostly fifty feet long. This gave protection from the south winds, and was curved around so as to make the harbor entrance from the northward. Upon it were various towers, the chief of these being named for Drusus, the son-in-law of Cæsar. Stately edifices and a temple, visible far out at sea, surrounded this artificial harbor, and its security attracted a large trade, which in the course of a few years made Cæsarea, thus named in honor of Cæsar, the most noted port of the eastern Mediterranean, and the chief city of Palestine.

Cæsarea is frequently referred to in the New Testament. To it came St. Philip to preach, and he lived here many years. The centurion Cornelius summoned Peter hither, and he preached and made the first Gentile baptism. St. Paul was at Cæsarea, and was held a prisoner for two years, appearing before Felix and Festus, whom he "almost persuaded to be a Christian." St. Paul was sent a prisoner from Cæsarea to Rome, there to preach the Gospel. It was in the vast theatre, built by Herod the Great,

which faced the sea, that his royal grandson, Herod Agrippa, permitted himself to be hailed as a god, thus bringing vengeance from Heaven. A deputation had come to him from Tyre and Sidon, suing for peace. Herod Agrippa proceeded, early in the morning, to the theatre, to receive them, seating himself on the throne, dressed in a robe of silver tissue, which reflected the bright rays of the rising sun with such lustre as to dazzle the spectators. When the king made his address to the deputation, the crowd shouted that it was not the voice of a man but of a god. The vain king accepted this tribute, but looking upward, he saw, with superstitious alarm, an owl perched over his head. He had been forewarned that if he saw this owl, his death would follow in the space of five days. He left in terror, and the Scripture says "the angel of the Lord smote him," *The Acts* recording that after excruciating torments "he was eaten of worms, and gave up the ghost." This was in the year 44 of the Christian era. Herod Agrippa II, who was the last monarch of the family of Herod the Great, was the king before whom St. Paul pleaded, when he appealed to Rome, and was sent there a prisoner. Cæsarea was early recognized as a leading Christian city, having the famous Origen as a teacher and Eusebius as bishop. The Moslems took it after a seven years' siege, and it was captured by Baldwin, during the Crusades, when it was still a city of importance. He secured a rich

booty, including the prized bowl of green crystal, which was said to have been used at the last supper and in the medieval minstrelsy was hailed as the "holy grail." The Sultan Beibars destroyed Cæsarea in the thirteenth century, and it is now only a desolate ruin, most of the materials having been carried off for building purposes to Acre and other towns. A little way northward the Nahr-ez-Zerka, or "blue river," flows out to the coast, an aqueduct, higher up, conveying its waters to Cæsarea. This stream was called by Pliny the Crocodile river, as they abounded in it, and were still seen there in recent years. Farther north is the village of Tautura, on the site of the Phœnician town of Dor, which is mentioned in the books of *Joshua* and the *Judges.* Here the ancient people found the *murex,* the noted purple shellfish, which provided the prized Tyrian purple dye. The place became a ruin long ago. Farther on is Athlit, the Crusaders' stronghold, built on a mountain spur protruding between two small bays, which was their renowned "Castle of the Pilgrims." It commanded the road by the sea, at the foot of the mountain ridge, having here the narrow pass through the cliffs, known as *Petra Incisa,* or the "hewn-out rock." The Saracens captured and destroyed the castle in the thirteenth century, and much of its building material has been taken to Acre. The present occupiers of all these ancient places, like their ancestors, still find them profitable quarries.

The long ridge of Mount Carmel extends from the interior toward the northwest, and its terminating promontory, rising magnificently from the sea, juts out north of Athlit as a noble bastion seen from afar. This is one of the most impressive of the Syrian mountain ridges, the allusions to it being frequent in the Bible, and its beauty is extolled in *Isaiah* and the *Song of Solomon.* It has been a sacred mountain in the history of Israel, and the name comes from its fertility, meaning " the vineyard of the land." It is a vast rolling parkland, deeply furrowed externally by numerous ravines, while its limestone formation produces countless caves within. The massive ridge pushes abruptly into the sea, as a grand headland, rising nearly six hundred feet from the water, which surrounds it on three sides, while behind, and enclosed by it, is the spacious Bay of Acre. From here the ridge extends southeast for about sixteen miles, and then breaks down somewhat precipitously into the lower hills of Samaria. The highest elevation is near the southeastern end, beyond Esfia, rising over eighteen hundred feet. Upon the southwestern side it slopes rather gradually toward the Plain of Sharon, while on the other side the descent is steep to the noted brook Kishon, which flows out of the Plain of Esdraelon northwest, along the mountain base, to the Bay of Acre. The fertility and heavy foliage growth on the mountain slopes, aided by the profuse dew falling every night, make the surface a delicious

green throughout the year, which is unusual in this country of protracted droughts. It is also fragrant with flowers, but whatever might have been the population and cultivation in the Bible days, Mount Carmel is now largely a wilderness, though still most beautiful.

Carmel was the "Mount of God" from the earliest historical period, and an altar to Jehovah existed on its summit before contact with the people of Tyre had introduced here the worship of their pagan idol Baal. In the ninth century B. C. King Ahab of Israel married Jezebel, the daughter of King Ethbaal of Tyre, and under her influence seized Naboth's vineyard for a garden grove for Baal's worship, and introduced the complete Tyrian idolatry, being punished for the idolatry by over three years of famine. The prophet Elijah, who had long denounced this worship, summoned the priests of Baal and Astarte to a test on Mount Carmel. The priests in vain invoked their idols, but the burnt offering of Elijah was licked up by fire descending from Heaven, whereupon, at the command of the prophet, the people slew the priests. Here subsequently came Elisha, during his prophetic career. Pythagoras visited the mountain, and Tacitus tells of a visit by Vespasian to consult the "God of Carmel," finding here an altar without a temple or an image. In the early Christian age many monks made their homes in its caverns, and from these were formed the monastic

order of the Carmelites, originating in the twelfth century, and in subsequent years spreading over Europe. Here also came the French king St. Louis on a pilgrimage, and the English monk, Simon Stock of Kent, was general of the Carmelite order, and after living twenty years here was buried on the mountain. The Turks made the monastic church a mosque. Napoleon used it as a hospital when he besieged Acre, and it was burnt by the Turks in 1821, though afterward restored to the monks and rebuilt. This monastery of Mar Elias (the Greek name for Elijah) stands at 560 feet elevation above the sea, upon the northwestern extremity of the mountain, the church having a conspicuous dome. The outlook is magnificent, covering the sea from Cæsarea northward beyond Tyre, with beautiful Acre nestling under the hills, northeastward across the bay, and having a noble background of distant mountains, embracing the ranges of Lebanon and Hermon and the heights beyond the Jordan. Almost at one's feet, down by the shore, is the village of Haifa, nestling in its luxuriant bowers of palms and olives.

About twenty monks reside in the monastery, and they receive all visitors hospitably, having good accommodations for pilgrims. Below the high altar is a cave, where Elijah is said to have dwelt, and farther down the hillside is a larger cavern, partly artificial, where, according to tradition,

the Holy Family slept on their return journey from the flight into Egypt. The mountain produces many petrifactions, and melon-shaped clusters of crystals known as geodes. The local explanation is that these were fruits petrified by Elijah for a breach of hospitality. He was passing a large garden, and, seeing the owner gathering the ripened fruit, asked for some of it to quench his thirst. The owner replied that it was not fruit he saw, but heaps of stones; whereupon Elijah replied "Be it so!" and at once the fruits in the garden, whether gathered or ungathered, turned to stones. From the monastery, all the way to Esfia, the ridge of Carmel is almost uninhabited. Upon the summit, a few miles from the convent, is El Marrakah, or the "place of the burning," where Elijah had his meeting with the priests, there being four hundred and fifty of them who worshipped Baal, and four hundred other "prophets of the groves," or priests of Astarte. The Druses, who now live in the neighborhood, have an annual sacrifice here, evidently traditionary from the time of Elijah. A small chapel is on the highest part, and below is the shapeless ruin of an old time castle, having near it a spring, and at this place there continued all day the anxious imploring of the army of priests of Baal and Astarte, that their gods should make some sign which would indicate the termination of the protracted drought that during over three years had afflicted the stub-

born King Ahab and his people. These pagans implored in vain, and the weird and commanding figure of the prophet watched and worried them, until they gave up in despair. Then came his turn, and, answering his prayer, Jehovah sent down the fire that licked up the sacrifice, the stones of the altar, and all the water in the surrounding trench, which the spring had provided.

From this commanding height there is spread in full view, off to the eastward and southeastward, the wide plain of Jezreel, now known by the Greek name of Esdraelon, with its distant border of mountains, including Tabor's dome-like summit, beyond Nazareth, and farther south in the valley Ahab's city of Jezreel and palace and Jezebel's temple and grove of Baal. At the base of Carmel, in its deep valley, flows the winding brook Kishon, down to which the avenging prophet drove the discomfited priests, and slew them there. Then Ahab, at Elijah's bidding, ascended to the mountain top again, and with his face upon the earth Elijah prayed for the consummation of the miracle, while his servant was sent to the highest point of all, where the western sea was in full view, but the sky was cloudless. Seven times the servant went up and looked, but saw nothing, and the prophet still prayed. Then the servant saw, on the far horizon, a little cloud not bigger than a man's hand, which grew apace, and soon the whole horizon was overcast. The winds blew and the rains came.

Ahab was frightened, and descended the mountain side with the prophet, the king entering his chariot and starting off, fearing the Kishon would swell to a torrent, and he would not be able to ford it. Away he galloped toward Jezreel, whereupon Elijah girt his mantle round about him, and, amid the rushing storm, ran before the king's chariot, all the way, about eighteen miles. Ahab seems to have relented, but Jezebel was implacable. She threatened Elijah's life, and then the weird prophet made his flight to Beersheba, and thence far into the Syrian desert and the Sinai peninsula, ultimately taking refuge in the cave upon Horeb. Here the voice of the Lord again called him to duty, and vengeance ultimately overtook the king, and afterward the queen. Ahab fell in battle beyond the Jordan, while several years later, Jehu, the avenger, sent by Elijah at the Lord's command, slew his son Ahaziah, who had become the king, and annihilated all Ahab's house. Ahaziah, at his mother's behest, had still persisted in idolatries, and, meeting with a misfortune, he sent messengers to consult the oracle of Beelzebub at Ekron. Suddenly the giant figure of Elijah appeared in their path, denounced the idolatry, and commanded them to go back to the King Ahaziah and announce to him that for the appeal to the idol rather than to the God of Israel the king should surely die. Elijah had retired to the summit of Mount Carmel, and the angered king sent a captain and fifty men to apprehend

him. The captain addressed Elijah: "Thou man of God, the king hath bidden thee to come down." He replied, "If I be a man of God, let fire come down from Heaven and consume thee and thy company." The fire came, the company perished, and also another fifty, who had been sent after them. A third fifty also went to Carmel, but their captain relented and humbly implored forgiveness, whereupon Elijah sent Jehu, the avenger, to Jezreel, who slew Ahaziah and all of his house, the servants throwing Jezebel out of the palace window, whereupon the horses trod her to death, and the dogs in the street devoured her body, thus fulfilling Elijah's prophecy.

Elijah was translated to Heaven in a chariot of fire amid a whirlwind. He had been the prophet of vengeance, but his mantle was cast upon his disciple and successor, the gentler Elisha, who for about sixty years was the prophet of mercy in Israel. He too became a sojourner on Mount Carmel. The good woman of Shunem, in the Plain of Esdraelon, had befriended him, and she was childless. Elisha conferred the boon of motherhood upon her, and her boy grew, but ultimately sickened and died, and in her despair she sought the prophet on the mountain top. He wished to send his servant with his prophet's staff, but the good woman would not return without him. Elisha therefore went with her, and entering the chamber, where the dead boy lay, he prayed and stretched himself upon the bed, when at length the

boy's eyes opened, and he was restored, a living being, to the happy mother.

At the foot of the Carmel ridge, near the southern extremity of the Bay of Acre, is the present seaport of the people who live on or near the mountain, the town of Haifa, having about fifteen thousand inhabitants. It was the Greek colony of Sycaminum, and has grown much in recent years, through the stimulation given by the colony of German Templars which started here in 1883, having absorbed most of the trade of Acre on the opposite shore of the bay. Here is the grave of Mrs. Lawrence Olyphant, who died in 1886. At Haifa, is being constructed the Jewish Institute of Technology, founded by Mr. Jacob H. Schiff's gift of $100,000, for the introduction of modern ideas and methods in Palestine. A road is constructed, around the semicircular shore of the bay, to Acre, and on the way crosses the mouth of the Kishon, which is about a hundred feet wide. At the northeastern verge of the bay, on a protruding promontory, is the once famous stronghold of the Crusaders, now, however, somewhat decayed. The Phœnician town of Accho, the name meaning "hot sand," is mentioned in the book of *Judges,* and a Jewish colony was established here later. Under the Egyptian rule it was called Ptolemies, and the Romans subsequently held it, St. Paul then spending a day here. For several centuries it was ruled by a Christian bishop, but the Arabs captured it in the sev-

enth century. The Crusaders came in 1104, under Baldwin, and they strengthened the fortifications, and made it their chief seaport in the Holy Land. Saladin drove them out in 1187, and two years later Guy of Lusignan besieged it, at the opening of the third Crusade. This siege lasted till 1191, when Richard Cœur de Lion brought reinforcements, and the place was taken July 12th. Saladin promised to ransom the Moslem prisoners, but the money was not forthcoming, and Richard promptly massacred twenty-five hundred of them. In the subsequent peace the Crusaders were allowed to hold a strip of land along the coast, and the town, then called Akka, became their headquarters. Jerusalem being abandoned, the Knights of St. John transferred their capital here, and by them it was named St. Jean d'Acre. They held it about a century, when the Turks again captured it, though the pilgrims to Jerusalem still made it a landing place. The Turks have ever since been in control, the famous Jezzar Pasha, in the eighteenth century, having greatly improved it, bringing building materials from various adjacent ancient cities. Napoleon besieged it in 1799, the English aiding the Turks in a successful defence. Acre has been so sadly battered in repeated conflicts that it now has few antiquities to show, but there are interesting remains of the Crusaders' ramparts; and a fine mosque was built by Jezzar, its handsome columns brought from the ruins of Cæsarea, the builder,

who died in 1804, being buried in the court. The old residence of the Knights of St. John is now a hospital, and there are some remains of their church. The port of Acre still has trade, but sand deposits have gradually shoaled the harbor, and the population now is barely ten thousand.

THE PLAIN OF ESDRAELON.

From the Bay of Acre and the long ridge of Mount Carmel stretches far inland the "Great Plain," Esdraelon. This was the Old Testament Plain of Megiddo, the ancient plain of Jezreel, and is now known by the Arabs as the *Merj ibn Amir,* or the "meadow of the son of Amir." It is an extensive plateau, generally elevated about two hundred and fifty feet above sea level, marshy in places, but remarkably fertile, the rich, blackish soil being mostly decomposed volcanic rock. From the summit of Mount Carmel the view over this extensive plain is magnificent, when the generous rains of spring make it a vast expanse of the most delicious green, varied here and there by the brown, plowed fields that are bordered by tall cactus hedges. The brook Kishon drains much of the surface into the Bay of Acre. To the northward also flows in the river Bolus, where, according to Pliny, the ancients made glass from the river sands, and Josephus writes that there once stood on its bank a monument to Memnon. From the far eastern side of the plain, the narrow valley of

Jezreel and another ravine are cut down in the bordering hills and descend through them to the river Jordan. Esdraelon is triangular, the eastern side, which is the longest, extending about twenty-four miles. Upon the southern verge is the village of Lejjun, which was the Roman Legio and the Biblical Megiddo. It is in a commanding position, upon the passes leading down from the Samarian hills to the plain, through which comes out a great caravan route that from time immemorial has led from the farther eastern lands toward Egypt. The recent Zionist movement is making a numerous Jewish immigration to Esdraelon, buying farms from the Moslems, introducing modern agricultural methods and causing a rise in land values. The Jews are said to have secured the greater part of the arable lands.

All the ancient races, Canaanites, Israelites, Egyptians, fortified this stronghold of Megiddo. Upon the neighboring western hill, the Tel el Mutesellim, a continuation of Carmel, recent excavations have disclosed an old castle, dating from the twentieth century B. C., having a brick encircling wall nearly thirty feet thick, and various gems and seals of Babylonian origin have been found. Its strategic position has made this Plain of Esdraelon the greatest battleground in the Holy Land. It was here the Sidonian Canaanites so long oppressed Israel, until the inspired Deborah aroused the afflicted people, and Barak gathered the force on Mount Tabor, on its

Village of Jenin and Plain of Esdraelon.



eastern border, behind Nazareth, which marched down upon the plain, and aided by a fierce storm of rain and hail, that beat full in the faces of Sisera's host, drove them into the Kishon torrent, defeating them with great slaughter. Sisera escaped, but as he lay fast asleep, and weary after the day's battle, the nail was driven by Jael into his brain which killed him. Then Deborah and Barak sang the song of triumph that immortalized them, and we are told "the land had rest forty years."

Another victory of Israel came upon this plain, when Gideon led the tribes in repelling the Midianites, who made repeated marauding incursions from the eastern side of Jordan. The invaders this time had come in such numbers that the Israelites were affrighted and would not fight, so that Gideon had only three hundred men on whom he could depend. These he provided with trumpets, and lamps concealed in earthen pitchers, dividing the men into three bodies, who attacked the Midianite camp at night, from different points, noisily breaking the pitchers, blowing the trumpets, waving the lamps, and crying out loudly their slogan: "The sword of the Lord and of Gideon." The surprised and scared invaders, in confusion turned their arms upon each other, supposing they were surrounded by an enormous army, and fled in dismay, all Israel soon following them and chastising them. Later came another invasion of the plain, this time by the Philis-

tines from the south, pursuing the hapless Saul, who had placed his camp on Mount Gilboa, at the eastern edge of the plain. In his despair, Saul went in disguise to consult the Witch of Endor, and she called up the spirit of the dead Samuel, whom Saul had so often disobeyed, and Samuel pronounced his doom. "To-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines." The battle came, Saul's sons were slain, he was wounded, and afterward fell upon his own sword. David's poignant lament for his bosom friend Jonathan, the son of Saul, is one of the gems of the Scriptures. There came here again a defeat for Israel, in the seventh century B. C., when Josiah was king. Pharaoh Necho, of Egypt, was carrying on a war with Assyria, and his army marched northward, through the land of the Philistines and over the Plain of Sharon, around the northwestern promontory of Carmel, and across Kishon to the Plain of Esdraelon, intending to cross the Jordan eastward. Josiah, under bad advice, attacked the Egyptian king and was defeated, being slain in the battle. Thus Israel passed under the Egyptian yoke, and in the next century, Nebuchadnezzar captured Jerusalem, conquered Israel, destroyed the temple, and carried the people off captives to Babylon. The latest conflict on this famous battleground came when the French under Napoleon besieged Acre in 1799, and the Turks gathered here a large army of

various races to raise the siege. Napoleon, in his masterly method, aided by the brilliant Kleber and Murat, attacked and defeated the Turks near Megiddo, drove them down to the swollen Jordan, and utterly routed their nondescript army. The conflicts are not yet ended on this noted arena, if St. John's prediction, in the *Revelation,* of the forthcoming battle of "Armageddon," means, as most commentators suppose, this historic "Plain of Megiddo."

Esdraelon is full of localities mentioned in the Bible to which visitors now go, and view the existing rather decadent Arab villages with keen interest, inspired by the past. Upon the eastern verge of the plain is the barren ridge of Gilboa, broken down at its northern end by the vale of Jezreel, through which a little stream flows eastward down to the Jordan. Beyond is the extinct crater of the Tel el Ajjul, while to the northward rises the magnificent dome of Mount Tabor, elevated 1,850 feet. This range of hills, anciently marked the frontier of the tribe of Issachar, who lived on the plain; and Tabor and Carmel were the two splendid outposts on the east and west, both being covered with verdure to their summits. Tabor is the Arab Jebel el Tur, the "Mountain of Purity," and was always regarded as sacred. The prophet Jeremiah thus gives the prediction of Jehovah, in which the two mountains are referred to. "As I live, saith the King, whose name is the Lord

of Hosts, surely as Tabor is among the mountains, and as Carmel is by the sea, so shall He come." Down on the plain, in front of Gilboa, is the Arab village of Jenin, which was ancient Gannim, where Jesus healed the ten lepers, of whom but one returned to tell his gratitude. To the northward, at the entrance of the gorge, and on a northwestern spur of Gilboa, giving a fine outlook over the plain, is Zerin, another small village with heaps of ruins, yet preserving a medieval tower, built by the Crusaders, that gives a good outlook, the hill on which it stands being partly artificial. This was Ahab's splendid capital of Jezreel, where he had his great palace of ivory, and Naboth's vineyard was to the eastward. There always was a watchtower here, overlooking the plain as far as Carmel, and it is mentioned in the book of *Kings*.

A little way northward is Sulem, the ancient Shunem, where Elisha brought the Shunemite woman's son to life. On its northern border rises the Little Hermon Mount, elevated nearly seventeen hundred feet, with a village near the top. A precipitous ledge of rocks is pointed out, on the hillside, as the place from which the Nazarenes, mentioned by Luke, attempted to cast Jesus down headlong. On the northern verge of the Little Hermon is Nain, now only a small collection of huts, with a Franciscan chapel. Here Jesus touched the bier and brought the widow's son back to life. To the eastward, be-



Ancient Tower of Zerin, the ancient Jezreel.



tween Ajjul and Tabor, is another little village, Endur, where Saul went to see the witch of Endor. From here the streams go eastward, through deep ravines to the Jordan. At all these places the noble Mount Tabor is in full view, with ruins of structures of various ages covering much of the top and slopes. In the third century B. C. Antiochus the Great founded a town on the summit, which Josephus afterward fortified, and in Christ's time the top was covered by houses. The legend is that Tabor was the place of the Transfiguration, but this is not verified, though some fathers of the church, among them Origen and St. Jerome, speak of it, and in the sixth century three churches were erected in memory of St. Peter's three tabernacles. The Crusaders built a church and a monastery on the summit, and when the Turks drove them out in the thirteenth century, the infidels fortified the hill top, which the Christians afterward unsuccessfully besieged. The Turks, however, found the place difficult to hold, and dismantled it. Everything now is in ruin, there being remains of a wall, enclosing about four square miles of the summit, with many large blocks of stone, and a ruined castle, church and chapels. The latter are within the precincts of a more modern Latin monastery, and there are also a Greek church and monastery. Each of these monasteries claims to be upon the actual site of the Transfiguration. To the westward of Tabor, a little way, is the home of

Christ's childhood, En Nasireh, once the despised town of Nazareth.

NAZARETH.

Nazareth is within an amphitheatre of hills, thought to be the crater of an extinct volcano, its flat-roofed houses and narrow streets being on a hill slope that rises about five hundred feet above the valley. It has about twenty thousand population, the majority Christians, and its appearance is very pleasing, especially in the rainy season, when the white walls of the houses are in sharp contrast with the delicious green of the gardens that are all about, appearing, as has been well said, "like a handful of pearls in a goblet of emerald." From the summit of the hill slope is a splendid view, far away over the Plain of Esdraelon, with the long ridge of Mount Carmel and the brilliant blue Mediterranean in the distance. Two places of great interest are in the town, the "Virgin's Well" on the hill slope, and the Latin Monastery and Church of the Annunciation. The great historical event of the Annunciation, by the angel to the Virgin, that she was to be the mother of Jesus, is recorded by St. Luke, but no evidence exists connecting it with any particular spot in Nazareth. Consequently, the authorities differ on the subject of its actual location. After the Roman Emperor Constantine became a Christian there began to be heard traditions of the localization of the Annunciation,

and in the sixth century a church was built. The Crusaders made much of the place, and built several churches, and the outcome was that both the Greek and the Roman (Latin) churches claimed to possess the actual spot of the Annunciation. The Greek location is at the Virgin's Spring, while the Latin location is in a cave, under their Church of the Annunciation. This church is within the precincts of their monastery, and was built in its present form in the eighteenth century, being a small church about seventy feet long, with a vestibule called the Angel's Chapel, having two altars dedicated to the Angel Gabriel and St. Joachim, the Virgin's father. The high altar bears a Latin inscription, announcing "Here the Word was made flesh," and there are two columns, one dedicated to Gabriel, marking the place where the Angel stood, and the other to Mary, showing where she stood. The latter is a piece of a red granite column, hanging from the ceiling, and said to be miraculously supported, exactly above the spot where she received the angel's message. Adjoining is the Chapel of St. Joseph, containing the "Altar of the Flight into Egypt," and on the outside are the "Kitchen of the Virgin" and the "Workshop of Joseph," where he is said to have labored as a carpenter.

The legend is that on this site stood, in 1291, the house formerly occupied by the Virgin, and it was in danger of desecration by the Moslems, who had

captured the town, on May 10th. Suddenly the house was lifted up bodily in the air, and borne by angels, was carried far over the land and the sea to Dalmatia, where it rested at a village near Fiume. A few years subsequently it was again miraculously raised, and had another angelic transportation, in a night, across the Adriatic Sea into Italy, landing in a laurel grove, on a hill overlooking the shore, a short distance southeast of Ancona. This place was named, from the laurel grove, Loreto, and here the *Casa Santa,* or "Holy House," still is kept under the massive dome of a large church. It is a small and plain stone building, about twenty-eight by twelve feet, and a little more than thirteen feet high. This precious relic is surrounded by a lofty and splendidly decorated marble screen, and is visited by large numbers of pilgrims. In 1471 the church declared this legend of the angelic transportation to be true, and the "Holy House of Mary," at Loreto, has ever since been the object of adoration by the devout. The other location of the "Virgin's Spring," at Nazareth, popularly known as "Mary's Well," is on the north side of the Greek Church of the Annunciation, upon the lower hill slope, the water flowing through the church, which is built half underground, and the stream passing the altar. The Greek pilgrims to this sacred spring get the water through an opening in the conduit, and bathe their eyes and hands. The conduit leads to "Mary's Well," at a lower level on

the hill slope, where the women of Nazareth still fill their pitchers, as they have done for many centuries, this being the only spring the town possesses. Both Jesus and Mary must, in their day, have frequented this spot and used the water. There is always a busy crowd at the spring, and it is the place for the general washing of clothes, by the townsfolk, and also of the children. The site of the synagogue, where Jesus is said to have ministered, is also shown, although the old buildings long ago disappeared, and the present structure is a comparatively modern Greek church. Many religious denominations have churches and missionary stations in Nazareth, for the connexion of the once despised town with the life of the youthful Jesus and with the Virgin gives it the greatest present interest. The thought that this beautiful place inspires, in its connexion with the Blessed Mother, is apostrophized in Wordsworth's charming sonnet:

Mother! whose Virgin bosom was uncrossed
With the least shade or thought to sin allied;
Woman! above all women glorified;
Our tainted nature's solitary boast;
Purer than foam on central ocean tossed;
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins, on heav'n's blue coast;
Thy image falls to earth. Yet same, I ween,
Not unforgiven, the suppliant knee might bend,
As to a visible Power, in whom did blend
All that was mix'd and reconciled in thee

Of mother's love with maiden purity,
Of high with low, celestial with terrene!

TYRE AND SIDON.

From the brook Kishon, along the shores of the Bay of Acre, and northward to Tyre, extends the fertile plain of Tyre for twenty miles, this being a narrow strip spreading back inland a few miles from the coast. Athwart it, from the interior, comes out a rugged ridge, ending in three long promontories, stretched into the sea, and having a breadth of about eight miles. These three bold headlands, mostly composed of white cliffs, are the Ras el Musheinfeh, the highest and boldest; the Ras el Nakurah, or "Ladder of Tyre"; and the Ras el Abyad. Past them goes a rough and toilsome road for the traveller along the coast, with various breakneck descents, the sea beating wildly on the rocks below. This is the border of the ancient land of Phœnicia, that extended over a hundred miles from Jaffa, far northward beyond Beyrout, along a coast of promontories and islands, on which the maritime people of that day built their ports, because they were thus defended from mainland attacks. The name was given by the Greeks, for in the earlier songs of Homer, and also in the book of *Genesis,* the people are called Sidonians, from their then prominent city of Sidon, which included Tyre in its government. Originally these people came from Arabia, and they claimed for

their race an antiquity of thirty thousand years, calling themselves Canaanites and their land Canaan, which is also quoted in Scripture. They were skilful navigators, and steered their ships at night by the guidance of the North Pole Star, which the Greeks consequently called the Phœnician Star. Their maritime enterprise soon gave them control of the entire commerce of the Mediterranean, exchanging the products of Babylon and the interior of Asia with Egypt, Africa and all the western nations to and beyond the Pillars of Hercules, thus, in their expansion of commerce, founding many colonies. They were shipbuilders, slave-dealers, producers of fine goods, and of the wonderful purple dyestuffs then so famous, had a good knowledge of mathematics, and took the Semitic alphabet wherever they went, making it the foundation of all the western alphabets.

They were pagans, worshipping the sun god Baal, the moon goddess Astarte, and her son Melkart, who was synonymous with the Biblical Moloch. Their form of worship, like that of the Hebrews, included sacrifices, and it was the borrowing and adaptation of the Phœnician idolatry, vices and luxurious habits, by the Israelites, that provoked the repeated denunciations of the prophets and brought such condign punishments upon the chosen people. Astarte was the goddess of fertility, and during their successful career the Phœnicians spread the cult of

Adonis throughout Asia Minor, the slain and mourned Adonis taking a prominent part in their religious ceremonies, the alternation of life and death, thus typified, being afterward adopted in the Grecian mythology, in Venus and Adonis. This god was the son of Myrrha, who was the daughter of Cinyras, King of Cyprus, and born in Arabia. Before his birth his mother was transformed into the tree, producing the fragrant gum called by her name. He grew up a model of manly beauty, and was passionately loved by Aphrodite (Venus). Hunting was his favorite pastime, until having gone to the chase, against her entreaties, he was mortally wounded by a wild boar. Venus, coming too late to the rescue, was only able to change his blood into flowers. Going after death to the under world, he was beloved by Proserpine, and the rival ladies contesting for his possession, Zeus ordered that he should spend four months of the year with each and the remaining four months as he chose. This alternating abode, above and under the earth's surface, was typical of the planting of seed, which in due season rises in a new growth above the ground. Hence, the Phœnician worship, and the Greek myth, following it, represented the union of Venus and Adonis on one day and the sorrow at his death on the next day, the women performing the funeral rites over small images of the god. They also planted quick growing herbs, and threw them into springs after the bur-

ial. It was a worship of the reproductive principles in the plants, which after a short life die and are buried, but again spring up into new life. The name has a Semitic derivation, *Adon* meaning "lord," and the worship was widespread throughout all the eastern lands. The kings of the various Phœnician towns claimed descent from various gods. Tyre and Sidon were their chief cities, for a long time forming a single community under the name of Sidon. Having accepted the Persian suzerainty in the sixth century B. C., they attained high prosperity, and contributed a formidable contingent to the Persian fleets. Alexander ultimately conquered them, and under his domination much of their trade was transferred to Alexandria, which he founded, the importance of the Phœnician cities then declining.

The Tyre of the present day is a small town of barely six thousand population, and known by the Arabic name of Sur. On the southern border, near the coast, is the reservoir of Ras el Ain, its aqueducts and basins being Roman works, and the name meaning the "Head of the Spring." The tradition is that here the Saviour met the Syro-Phœnician woman, mentioned by St. Mark, who, in her humility, asked only for crumbs from the Master's table, and got rich reward. Sur is on a peninsula, extended into the sea, and broadening at the outer end. In its great day Tyre was built on two bare, rocky islands, forming the enclosure of the harbors, with the oldest

and largest portion behind the islands, on the mainland. Pliny says the ancient city was nineteen miles in circumference. King Hiram, who sent workmen and materials to build Solomon's temple, connected these islands by an embankment, making them as one. According to a legend, quoted by Herodotus, the Tyrians claimed that their city was founded 2,756 B. C., the oldest place existing on that coast, which had attained venerable age at the time of the siege of Troy. Under the auspices of Pharaoh Necho, of Egypt, with which country they had such close maritime relations, the Tyrians in 611 B. C. sent out an expedition that circumnavigated Africa, occupying about six years in this greatest achievement of ancient seamanship. Nebuchadnezzar's siege of Tyre continued thirteen years, and he got control of the city, 576 B. C. Alexander, fighting the Persians, besieged Tyre for seven months, and finally built an embankment from the mainland over to the islands, using the building materials of the older city, on the shore, for the purpose. Thus the ancient city was destroyed, and in July, 332 B. C., by means of this method of approach, he captured the place, eight thousand Tyrians being slain, thirty thousand sold into slavery, and only a few spared, who had taken refuge in the Temple of Hercules, a god that Alexander feared.

The island city covered then about two hundred acres, and Alexander's embankment, widened to a

breadth of a half-mile to a mile, through subsequent accretions from the sea, which have silted up the harbors on both sides, has made the peninsula, whereon is now the town of Sur. Astarte was said to have been born in Tyre, and Melkart reigned afterward, and on the larger island were Astarte's temple, the shrine of Baal, the Temple of Hercules, and, on the highest eminence, the Temple of Melkart. Only a few architectural fragments remain, and much of the antiquities have been removed to Acre and Beyrout. The New Testament records the visits of Jesus and St. Paul to Tyre, and it early became a Christian settlement. The Crusaders held it nearly two centuries, but it fell before the Turks in 1291, when they destroyed it, and since then Tyre has been in decadence. The most interesting of the old buildings is the Crusaders' Church, of which a portion is preserved, its three apses being built into the town walls. It was a Venetian structure of the twelfth century, dedicated to St. Mark, and in it was buried the German Emperor Frederick Barbarossa, a prominent Crusader, who died 1190. Two years later Conrad of Monferrat, another of them, was murdered in this church. Inland from Tyre, on a rocky headland commanding two deep valleys, which it rises between, is Kalat Karn, the chief stronghold of the Crusaders, an enormous fortress, controlling the road to Acre, built in the early thirteenth century. It is now an attractive ruin.

Northward and most of the way along the coast leads the high road from Tyre to Sidon. There are various ruins and ancient tombs along this route, and about half way, on a hill, is the little village of Sarafand, with an abandoned harbor in front and the remains of a chapel said to have been built on a spot visited by Elijah. This place was Zarephath of the book of *Kings,* afterward called Sarepta, by Luke. During the drought, which was put upon Israel, in the reign of Ahab, for his idolatries, the prophet Elijah came here and found the poor widow who was gathering sticks to make a fire to cook the only handful of meal remaining in the barrel, and the little oil in the cruse, that she and her son might eat before they died. But she cheerfully gave these last morsels to the hungering prophet, and then the meal barrel did not waste nor the cruse of oil fail until the clouds came and the blessed rain was sent by the Lord to the parched earth. A little way south of Sarafand there flows out to the sea the vigorous stream of the Nahr el Kasimiyeh, in a serpentine course through a sandy intervale. This is the famous river Litani, which comes down southward between the Lebanon and Anti-Lebanon mountain ranges, and then turns westward to the Mediterranean. A number of smaller streams also flow from the Lebanon ravines, through sandy and fertile bottomlands, and in a little while the route enters the attractive garden environment of modern Saida,

which was the ancient Sidon, built upon a promontory, having its island, now a peninsula, in front. All the way along the eastern horizon is bounded by the southern Lebanon mountains, whence the Tyrians got their cedarwood in ancient times, and through the intervening hilly and stony table land goes the caravan route that for thousands of years has been traversed between Sidon and Damascus. This penetrates the Lebanon, and crosses the Litani, southeast of Sidon, in a deep ravine, commanded by the towering castle of Kalatesh Shakif, built on a rock, rising precipitously fifteen hundred feet above the bottom of the ravine, and twenty-five hundred feet above the sea. To the northward the Lebanon range ascends to the summit of the Tomat Niha, over 6,000 feet, with higher peaks beyond. This castle was a Crusaders' stronghold, called Belfort, and was captured by Saladin in 1196, being afterward repeatedly taken and retaken. It was originally a Roman outpost, but most of the ruins are Saracenic. There is a splendid view eastward across the magnificent gorge of the Litani, with its torrent of green water rushing far below, the valley of the upper Jordan beyond, and to the broad slope of Mount Hermon, its snow-capped summits rising over 9,000 feet. Southward is the hilly land of Naphtali.

Sidon is described in *Genesis* as the firstborn son of Canaan, and Homer said it was rich in ore, and

its people were experienced in art. It was distanced, however, by Tyre, which usually held the leading position, though the people of both were called Sidonians. The Persians destroyed it, in 351 B. C., massacring thirty thousand people, and the Greeks occupied it without trouble. It had a Christian church early, being visited by St. Paul on his way to Rome, as described in *The Acts,* and after the Saracenic possession it was, during centuries, fought for and battered between them and the Crusaders, until, in 1291, the Turks got undisputed control. The place was of little importance afterward, until the Mohammedan sect of the Druses, which became powerful in Syria, made it their capital, under their Emir Fakhreddin, when it grew to be a handsome city, with increasing trade, and became the active seaport of Damascus.

In later years Sidon has declined in importance, the commerce going away to Beyrout, and the harbor becoming choked from neglect. The present town has about 10,000 people, mostly Moslems, and excepting its environment of gardens, which shows a superb development of fruit orchards and palms, it has few attractions, the present exports being chiefly oranges and lemons. It has nine mosques, the largest having originally been a church of the Knights Templar. There is an extensive and interesting necropolis of ancient Sidon, the tombs hewn in the limestone rocks back on the mainland.

From these tombs have been taken various ancient sarcophagi to Constantinople and Paris.

SYRIAN COAST CITIES.

Northward from Sidon the route along the coast crosses a succession of streams, coming down out of the Lebanon, with remains of various ancient Phœnician towns, now reproduced usually by small Arab villages. Among these is the rather larger settlement of El-Jiya, where, according to a Moslem tradition, Jonah was cast ashore by the whale. Farther northward the broad cliff of the Ras Beyrout projects into the sea, making a massive promontory, behind which is St. George's Bay, and here, in the sheltered position thus afforded, and well protected by the bold promontory, is the best haven on the Syrian coast, the harbor of Beyrout. As at other places, however, the landing is made in small boats, though it is usually more orderly. The oarsmen are clad in all sorts of odd and bright costumes. The ample trade of this port has attracted an extensive population, estimated at 150,000, the Moslems here being the minority. The city has a beautiful situation, the houses rising in terraces on the hill slopes, on the southern border of the bay, enclosed between the Ras Beyrout and the heights of St. Dimitri to the eastward, a long breakwater protecting the inner harbor from the northwestern gales. The noble bastion of the Lebanon range rises to the eastward,

and its snow-covered summits, with the cooling sea breezes, temper the summer heats, so that the climate is always mild, while in the very hot season the people go to the adjacent mountain resorts; so that Beyrout is regarded as the healthiest city of Syria. The townsfolk are very enterprising, and French is now their principal language, gradually supplanting the Italian formerly generally spoken. This harbor is the chief *entrepôt* for the interior of Syria, and it exports silk, cotton, fruits, olive oil, sponges and cattle. Beyrout is a large city with extensive modern quarters that are attractive, but a rather repulsive older town with narrow streets and few objects of interest. A railroad leads over the two Lebanon ranges from Beyrout to Damascus, and has greatly added to the trade of the city. There is also an excellent post road, built by the French, between the two cities, covering the distance in about seventy miles. On this route go long trains of freight wagons, occupying about forty hours in the journey, but it is a toll highway, and much of the traffic still laboriously follows the rough and ancient trail, through the mountain passes, that for many centuries has been the caravan path for camels, donkeys and pack-mules. The camel is the chief burden bearer on these Syrian roads, and in the busy season they can be counted by thousands. They usually travel in long lines, fifty or more, each being led by a rope tied to the saddle of the one in

front, the head of the procession being usually a diminutive donkey, ridden by an Arab whose broad red shoes almost hang down to the ground. A camel moves two and a half to three miles an hour, a day's journey approximating twenty-five miles. This patient beast carries most ungainly burdens, such as iron beams, telegraph poles and huge cans, while occasionally a piano will be taken on a camel's back, from Beyrout through the mountain passes to some wealthy Damascene. The locomotive has not yet made much progress in Syria in superseding the camel-driver and the muleteer.

Upon the sea front of the Ras Beyrout are beautiful caves, known as the Pigeons' Grottoes, one of them penetrating the rock about one hundred and thirty feet, the interior rising sixty-five feet. These caves face the westward, and just before sunset the play of the declining rays upon the rippling waters within gives superb coloring. Along the coast, about seven miles to the northeastward, is the Nahr el Kelb, or Dog River, whence comes the city's modern water supply. This stream was the Grecian Lycos, or "Wolf River," and flows through a deep and pretty ravine from the Sannin summit of the Lebanon to the sea, the tradition being that its present name came from a gigantic stone dog, standing on a cliff at the coast, which barked when an enemy approached. At the crossing of this river, which was a strategic pass, fought for during many

ages, are Egyptian, Assyrian and other inscriptions and sculptures, carved on rocks high above the present bridge, showing the existence of an earlier road, the Egyptian carving referring to the campaigns of Sesostris, B. C. 1324. The Romans had a stone paved road here in the second century A. D., which was their chief highway to northern Syria. In many wars there were bloody contests for the control of the crossing of this Dog River ravine. The name of St. George's Bay was given to this indentation of the Mediterranean, because the tradition is that on its shores St. George had his famous combat with the dragon, and near the sea, on the eastern edge of the city, are the ruins of St. George's Chapel, which is said to have been built on the exact spot where the hero slew the monster, to protect the king's daughter, whose life was thus saved. St. George was an early martyr to Roman persecution of the Christians, having been slain at Antioch, April 23, 303. He was born in Cappadocia, and is regarded as one of the greatest Christian heroes, his martyrdom having been the origin of St. George's Day.

The popular summer resorts of Beyrout are on the terraces of the Lebanon, having a grand outlook over the city and its gardens, with the beautiful sea beyond. Hither also come many sojourners, from Cyprus and Egypt, seeking relief from the torrid heats, in the villas and modern hotels in the elevated villages of Beit Meri, Aleih and Brummana, the

mountain behind them rising into the noble Sannin summit, 8,560 feet high. The venerable antiquity of most of the Phœnician towns does not seem to be shared by Beyrout, for while it existed as a small settlement, known by the name of Berytus, yet it was not important until after the Christian era, and its famous law school was not established until the third century. It then became a prominent silk manufactory, which trade has since continued, the mulberry plantations being a feature of the surrounding district. It went through all the Moslem and Crusaders' wars, and was Fakhreddin's favorite residence, in the sixteenth century. The excellent harbor is its chief asset, and has brought wonderful prosperity in recent years, by drawing away the trade of Sidon and other Syrian ports. The railway southeastward to Damascus is also a good feeder, though this is only a narrow gauge line, and much of it a rack-and-pinion road, in the steep ravines of the Lebanon. This road is ninety-one miles long, and the "express trains" occupy nine hours in accomplishing the journey between the cities of Beyrout and Damascus. The route is very picturesque, crossing the Lebanon summit in a tunnel at 4,880 feet elevation, then descending to the plain of El-Bika, or the "lowland," between the mountain ranges. The road is constructed through the spurs of the summits of Tomạt Niha, "the twins of Niha," where the Litani forces its passage in a splendid

ravine. This vale between the mountains was anciently called *Cœle-Syria,* or "hollow Syria," a title that ultimately was used to designate the whole of Syria. After crossing the Litani a branch railway goes eastward, over the desert, to Baalbek, and then the route runs to the Anti-Lebanon range, to the summit pass at 4,610 feet elevation, afterward turning southward down the Barada. Here is ancient Abila, and upon an adjacent hill is Nebi Habil. Tradition says this is the spot where Cain, called Kabil, slew his brother Abel, or Habil, according to the Koran. The railway finally proceeds southeast, down the Barada valley, to Damascus.

From Beyrout, northward along the coast, is the old caravan route to the cities of northern Syria. It encircles St. George's Bay, crosses the Dog River, and then rounds the Bay of Juneh. Here the Nahr Ibrahim, the ancient Adonis River, comes down through a picturesque ravine, a vigorous mountain torrent. This river descends from the Springs of Adonis, a copious source in the spurs of the Lebanon, the principal spring flowing out of a cavern, and the stream going over fine waterfalls. Here is the village of Afka, the ancient Apheca, where there was a famous Temple of Venus, which the Emperor Constantine destroyed. Adonis was believed to have been slain by a wild boar, and the myth of Venus and Adonis was here localized. In times of flood, the water is colored red, from the detritus brought

out, and the tinge thus given was anciently regarded as the blood of the slain Adonis. Farther northward, on the coast, is the village of Jebeil, where lived the Giblites, in the larger city of Gebal, these people being described in the Old Testament as "hewers of stone" and skilled in shipbuilding. This place claimed to be one of the oldest in the world, and to be founded by Baal, the Greeks calling it Byblos. It was the chief shrine of the Phœnician paganism cult, in which the prominent ceremonial was the mourning for the slain Adonis, and to it pilgrims came from all parts of the Phœnician world. Here was born Philo of Byblos, who has recorded its fame, and the extensive ruins and adjacent necropolis attest the great size of the ancient city, where now, however, are barely a thousand people. It was a stronghold of the Crusaders, when captured by Saladin, in 1188. There survive a partly ruined castle, built of older materials by the Crusaders, and a fine Maronite Church of St. John, of the early twelfth century. The harbor, like all on this coast, has islands in front, once defended by fortifications, and with heaps of broken columns all about. The foundations of a temple, in the suburbs, are believed to have been part of the sanctuary of Adonis, and in rock tombs and elsewhere are Egyptian and Babylonian remains.

Farther northward is Batrun, with a diminutive harbor, and having about five thousand population,

mostly Christians. Like the other towns, it displays rock tombs and sarcophagi in various places, the chief feature being a picturesque medieval castle. This was Botrys, founded by the Phœnicians, in the time of Nebuchadnezzar, as a frontier fort, for the defence of their northern caravan route along the coast. Several villages are farther on, and picturesque cliffs protrude into the sea. The massive promontory of Ras Shakka, the ancient Theouprosapon, is a noble headland, the name meaning "God's visage," and upon and near it are several Greek monasteries. This grand cliff guards an extensive bay, deeply indented in the rocky coast, and having as its north-eastern bastion another promontory terminating in a ponderous projection, whereon is the village of Enfeh, or "the nose." Northeastward is yet another headland, El-Mina, with a group of outlying islands, this being the port of Tripoli, which is located in the interior — the Tarabulus of Islam — about forty thousand people, mostly Moslems, living in the city and the port. There are, however, in Tripoli, as many Christian churches as mosques, though the decaying trade, drawn off by the greater attractions and better railroad connexions of Beyrout, has of late years rather reduced the Christian population. Silk weaving, soap making, tobacco and fruit raising are now the chief industries, and the surrounding district is extremely fertile. The river Kadisha flows along the western verge of Tripoli, and thence

northward to the sea, and among the features of the place are the six medieval defensive towers, built on the coast, from the river westward to the port. They are of ancient materials, and the best preserved is the *Burj es Seba,* the "lion-tower," which has a spacious arch and interesting windows.

The townspeople call Tripoli "the little Damascus," and most of the narrow streets have arcades and an old-time appearance, while the structures gradually ascend, in terraced rows, from the river bank to the castle. Tarabulus is believed to have been founded about 700 B. C., and it was then close to the sea, but nothing remains now of the original buildings. The Moslems got possession, and the Crusaders, under Count Raymond of Toulouse, began a siege in 1104, but their dissensions delayed the capture for five years. In the siege, to prevent relief, the castle was built on the hill inland, rising abruptly from the river, known as St. Giles, and this resulted in the changed location of the place. The captors held it nearly two centuries, and in 1289 it fell to the Turks, who enlarged the interior town located around the castle. It then had an enormous silk industry employing four thousand looms.

Among the curiosities of Tripoli is the Derwishiyeh, a monastery at the base of the castle hill, occupied by the dancing or spinning dervishes. These are religious devotees of the Mohammedan faith, there being some forty different orders. There

are howling and dancing dervishes, the latter being held in the higher esteem, and being the wealthiest of the Turkish religious bodies. The name comes from the Persian, and means "the sill of the door," or "those who beg from door to door," in allusion to the mendicancy of wandering dervishes. The dancing is conducted to the sounds of music, at first with slow movement, but growing in animation until they become so exhausted they have to sit or fall down, afterward repeating the dance; this being done several times, and the ceremony concluding with a sermon by the sheik, who is generally credited with possessing miraculous powers. The howling dervishes accompany their dancing with loud shouts of the name of Allah, and violent contortions of the body, much as in epileptic fits. They thus work themselves into a frenzy, and perform extraordinary feats. They sometimes become so intense that they roll head over heels for hundreds of miles, and one order of contortionists is said to "contemplate the tip of the nose from eighty-four different positions." The spinning dervish executes a pirouette on the left heel, with the arms outstretched and the eyes closed. Not long ago one of them, in New York, giving exhibitions, whirled around four thousand times in an hour. Canon Rawnsley has given, in his "Dancing Dervishes," a vivid picture of these whirling devotees, with their fanatic countenances, shrill music, and expansive never-touching skirts:

The shrillest pipe man ever played
Was making music overhead,
And in a circle, down below,
Sat men whose faces seemed to show
Another world was all their trade.

Then up they rose, and one by one,
Shook skirts down, following him who led
To where the elder brother sat —
All gabardine and comic hat,
Then bowed, and off for Heaven they spun.

Their hands were crossed upon their breast,
Their eyes were closed as if for sleep,
The naked foot that beat the floor,
To keep them spinning more and more,
Was careless of all need for rest.

Soon every flowing skirt began
Its milk-white spinning plane to keep,
Each brother of the holy band
Spun in and out with lifted hand,
A teetotum, no longer man.

The gray old man, their leader, went
Throughout his spinning fellowship,
And reverently to the ear,
Of every dervish circling near,
He spake a soft encouragement.

The piper piped a shriller psalm,
The dancers thro' their mystery moved,
Untouched, untouching, and the twirl
That set our giddy heads awhirl
Served but to give their faces calm.

The caravan route, from Tripoli to Baalbek and Damascus, has been travelled during thousands of

years, southeastward over the Lebanon, following up the Kadisha vale, into the mountain ravines. It passes over a well cultivated country, with many small villages, and caverns in the rocky gorges, formerly used as retreats by the monks. Here, at the monastery of Kannobin, built romantically on the cliffs, high above the Kadisha, is the seat of the patriarchs of the Maronite church, the prevalent religion in this region. The monastery dates from the fourth century. Higher up is Ehden, a flourishing Maronite town, and beyond is the top of the Lebanon range, impressive in its magnificence, the pass crossing the Jebel el Arz, or Cedar Mountain, at 7,700 feet elevation, while to the northward the ridge rises in three bold snow-covered summits, exceeding 10,000 feet. Upon the side of the highest of these, the Dehr el Kodib, elevated 10,050 feet, is the head spring of the Kadisha, the "sacred river." Farther down its gorge, at a height of 6,300 feet, are still preserved the few survivors of the famous "Cedars of Lebanon." There are about four hundred trees in the group, the tallest being eighty feet high, and the largest forty-seven feet in circumference. Within the grove is a Maronite chapel, and the people hold an appropriate festival in August. These famous trees were always admired by the Israelites, as no cedars grew in their own land, to the southward, and there are numerous references to them in Scripture. They formerly covered the greater part of the

mountain slopes, but have been nearly all cut off. To the northward, the Lebanon range extends at a lower elevation, this less stately ridge being known as the Nosairiyeh.

The coast plain, beyond Tripoli, encircles the bay of Jun Akkar, and is well cultivated, being called Juniyeh, or "the corner." The caravan route northward continues near the coast, crossing the Barid, or "cold river," having on its bank the ruins of ancient Orthosia, mentioned in *Maccabees*. Farther along is the larger Nahr el Kebir, "the great river," which was the ancient Eleutheros, and the northern boundary of the territory of the Phœnicians. Upon the inland hilltops are perched various castles built by the Crusaders. Off the coast are two islands, Hebles, and north of it, ancient Aradus, now Ruad, and between these comes out the Nahr el Kibleh, which just before debouching into the sea receives the Nahr Amrit. The latter name is derived from Marathus, the extensive city which, in the early times, covered the surface all about the neighborhood of both rivers. To-day this region is little more than a wide expanse of tombs, rock-caves, shrines, pyramids and other remains of its spacious necropolis. The first king of Aradus founded the city in the dim past, and the Aradians peopled it, entering into a league with the Phœnicians. It was still prosperous in the time of Alexander, but had ceased to be of importance in the Roman days. There are

remains of a large stadium and amphitheatre, but the place has not been a human habitation for nearly two thousand years.

A short distance farther northward is Tartus, the ancient Tortosa, which was another Aradian colony, that people being described, in the book of *Ezekiel,* as skilful mariners and brave soldiers. All the Aradian colonies, and there were several on this part of the coast, submitted to Alexander, King Strato giving up his dominions, which then extended north to the Orontes. Opposite the island town of Aradus they had built Antaradus, which in time became the more important place, and in the middle ages changed its name to Tortosa, the Crusaders making it a stronghold, and the Templars were not driven out until 1291, this being the last place they held in Syria. At present, the remains of the town walls are over a mile in circuit, and the people mostly live within the old castle, built by the Crusaders, a structure five hundred feet long, having double walls and moats on all sides, excepting where fronting the sea. There is still preserved in the town the handsome Crusaders' Church, an attractive structure. Off shore, upon Aradus, now Ruad, live about two thousand people, mostly sponge-fishers and watermen. A broad wall encloses most of the island and the village, excepting on the harbor side, the rocky central ridge being about a half mile long, and having on its summit a large castle built by the

Turks. On the mainland, at some distance above, is Baniyas, an almost deserted place, which was the Balanaia of Strabo, at the outlet of the Valania River, and a stronghold of the Knights of St. John, this stream, in their time, forming the boundary between the Crusaders' Kingdom of Jerusalem and the province of Antioch. About four miles inland is El-Merkab, or the "watch tower," an enormous castle, occupying the spacious summit of a rock, at nearly one thousand feet elevation. It is a huge construction, seen from afar, and having a tower rising sixty-six feet, that contains a Gothic chapel, now a mosque. No one knows who built it, yet it was able to accommodate two thousand families and one thousand horses in the time of the Crusaders, being captured from the Knights Hospitallers by the Saracens in 1285. About fifteen hundred people now live in this fortress.

The ruins of ancient Paltus are northward on the coast, this having been an Aradian colony, and beyond the village of Jebelah, formerly the Byzantine castle of Gabala, and afterward held by the Crusaders. It presents various rock-tombs and Roman remains. This is a dangerous district, infested by brigands, who swoop down upon the traveller from the Nosairiyeh mountains, and the local government is very weak. Some distance farther is Ladikiyeh, where about twenty-two thousand Turks and Greeks live, in a poor town, that has, however, a pleasant sit-

uation, on a fertile plain near the sea, where they raise tobacco, manufacture silk, and gather sponges from the reefs. This was a famous place of old, though the ruins show it to have then been located nearer the sea than now. Originally called Ramatha by the Phœnicians, it became better known as Laodicea, when Alexander's famous general Seleucus Nicator rebuilt and embellished it, as one of the six cities he founded in honor of his mother, Laodice. It was excellently situated for trade, being fronted by Cyprus, which can be dimly seen at the western Mediterranean horizon. In the early Christian era it became the prosperous port of Antioch. The Byzantines held it, and Tancred got possession in the twelfth century, it being afterward devastated by an earthquake, Saladin destroying it later. The city revived, but another earthquake came in 1287, and the Turks immediately captured it. There are interesting ruins and a small harbor, protected by the far-extending promontory of Ladikiyeh, on its northern side. The trade is small now, however, commerce having been mostly diverted elsewhere.

The range of Nosairiyeh Mountains, rising behind Ladikiyeh, being so much lower in elevation than the Lebanon, are not very impressive, but their foothills come out to the sea, north of the city, protruding in long cliffs with intervening bays. Prominent among these promontories is the Ras el Buseit, the ancient Posidium, and beyond it is a broad bay, into which

the Orontes empties, the chief river of north Syria, which comes out from behind the mountain range, breaking through a picturesque pass. To the southward of the Orontes rises the bare and rounded summit of the most prominent mountain of northern Syria, elevated about 5,400 feet, and a conspicuous landmark. This is the Jebel el Akra, or the "naked mountain," a peak which in the ancient times was always held sacred. It was then known as Mount Casius, and here was erected an altar for the worship of Zeus Casius, both by the Greeks and the Romans. Hadrian ascended this summit to get the grand view, while afterward Julian the Apostate went up, and offered sacrifices at the altar. Its outlook is all around the horizon, with distant Cyprus seen over the Mediterranean westward, the snow-crowned Taurus range of Asia Minor northwest and north, its lower offshoot, the Amanus, being nearer to us, and coming out to the coast, beyond the Orontes, in the broad mass of the Jebel Musa, its ponderous bases being washed by the sea. Toward the eastward spreads the fertile plain of Antioch, along the river intervale, having the glistening Lake of Antioch far to the northeast. In the distant south rise the white summits of the massive Lebanon range, having the Orontes winding through the deep depression behind them.

Seleucus Nicator, who founded Laodicea, at the height of his career governed an empire that

stretched from Babylonia and Persia to Asia Minor, and he established many other cities, being the earliest of the noted dynasty of the Selucidæ. Seleucus, in his conquests, advanced into India, going ever farther than Alexander, and hence gained the title of Nicator. His dynasty was one of the most powerful that ruled in the Persian empire. Upon the northern verge of the broad alluvial plain of the Orontes, which then had an enormous population, attracted by its luxuriance and fertility, Seleucus founded another city and port, Seleucia Pieria. Crossing over the river and the plain, we reach, at the edge of the sea, the little village of Suweidiyeh, whose people get a scant living by piloting visitors over the ruins of this ancient city, which are a short distance to the northwest. It was handsome and extensive, and its spacious port was dug out of the plain, with a canal fifteen hundred feet long leading to the sea, the outlet being protected by exterior moles. The Romans enlarged the harbor, by excavations in the rocky bases of the Amanus foothills, but on the decline of the Roman empire the place lost all its importance. When the Moslems controlled, Suweidiyeh became the port of Antioch, and the Crusaders made it their landing place, calling it St. Simeon's harbor. For the last fifteen centuries Seleucia has been nothing but a ruin. Visitors now can see the abandoned harbor, an oval basin partly filled up, the choked canal, the projecting moles in

partial ruin, the southern one, which is best preserved, being named after St. Paul. It is recorded in *The Acts* that when St. Paul started upon his great missionary toür, he and Barnabas came here from Antioch, of which Seleucia was then the port, and departed for Cyprus. Here also are remains of watch-towers and storehouses. A great channel still exists, two-thirds of a mile long, with deep rock cuttings and tunnels, that brought down the water from the hills, to serve the town and supply the harbor, a huge wall across the interior valley making the dam to store it for the dry seasons. There are rock-tombs, remains of the town walls and gates, which were strongly fortified, and many remnants of temples and fine buildings, with groups of columns. These represented the grandeur of the Selucidæ, but the latter were conquered by the Ptolemies of Egypt and later by the Romans, and all their glory has long ago departed.

The broad and spacious Jebel Musa, the "hill of Moses," richly green and well wooded, projects far into the sea to the northwest of the Orontes outlet, this having been the ancient Promontorium Rhosicum, and now known to the Arabs as the Ras el Kandzir, or the "swine's promontory." The massive mountain itself, stretching far back toward the northeast to join the higher Taurus range, was the Mons Rhosus of the Romans. Behind it, between northern Syria and Asia Minor, the Mediterranean

terminates in its northeastern bay, and a most beautiful land-locked inland water, the Issicus Sinus, now known as Alexandretta Bay. When Alexander the Great won his important victory at Issus, 333 B. C., he determined to found a city to celebrate it, and established Alexandria in a lovely situation surrounded by a girdle of green hills, the lower slopes of a mountain amphitheatre of the Taurus, on the eastern shore of this bay, then known as the Mons Amanus. The place was intended to be the port for the caravan route eastward into Mesopotamia and interior Asia. Soon afterward, however, Alexander conquered more and greater countries, and established another city of Alexandria, in Egypt. Then the reign of Seleucus Nicator came, and he changed the Asian caravan route to his new port of Seleucia Pieria, and to Antioch, up the Orontes. This change of travel caused the Syrian Alexandria to decline, and it came to be known as "little Alexandria," or Alexandretta, and sometimes as *Alexandria Scabiosa,* from the prevalence of leprosy. It was often attacked and severely suffered in various wars, but to-day is a quiet and beautiful town, of about twelve thousand people, upon the most spacious harbor of Syria, there still being a considerable trade, much of it with the people of Aleppo. Visitors are deterred, however, by the unhealthiness of the district, as fevers prevail, and the yellow-hued complexions of the people are not attractive.

ALEXANDRETTA TO ALEPPO.

Leaving the coast and its many ruined cities, we enter the interior of Syria by the caravan route from Alexandretta to Aleppo, a road of over a hundred miles, though some detours by steep bridle paths can, if taken, make a shorter way in the mountain passes. It gradually mounts the slopes of the Amanus range, crossing the summit pass at 2,400 feet elevation, high above the extensive Lake of Antioch, which nestles far below, in the vale to the southward. This lake receives many tributaries, and its level changes considerably in the wet and dry seasons, the outlet stream going off southward to the Orontes. The summit pass is the famous Pylæ Syriæ, through which Alexander, after the victory at Issus, marched his army for the conquest of Persia. The route descends on the eastern side, to the far spreading plain of Antioch, through which the Orontes flows. This plain is called El Amk, or the "depression," and on its farther verge rise the Kurd Mountains. In the hills north of the plain recent extensive excavations have disclosed the ancient Hittite town of Sam'al. The citadel hill was surrounded by two city walls, the inner dating from the thirteenth century B. C., and the outer from the eighth century, and they bear Hittite reliefs and inscriptions. Many of the curiosities found here are now in the Berlin and Constantinople Museums. It was on this plain of Antioch that the

Roman Emperor Aurelian defeated the famous Queen Zenobia, of Palmyra, in A. D. 273, and the fair warrior captive graced his subsequent triumphal march in Rome. Beyond the plain the route crosses another mountain ridge, and it finally descends to the valley of the Kuweik River, entering Aleppo by the Antakiyeh (Antioch) gate.

The river Afrin, one of the most considerable affluents of the Lake of Antioch, comes from the northeast through the plain, and high above its eastern bank, and northward from the caravan route, rises the Jebel Barakat, on the northern slope of which is the finest ruin in northern Syria, the Kalet Simen, or "Fort of St. Simeon." Simeon was a shepherd, the devout son of a peasant in the Amanus mountains, born in 391 A. D., who began at an early age to inflict upon himself the severest penances. He was fond of loneliness and solitary meditations, retired into a monastery, but finding too much company there, finally lived apart in the wilderness. His peculiar asceticism, however, even then attracted too many visitors, who annoyed him in his meditations and penances, and to get away from them, he went to the summit of the Jebel Barakat and took refuge on top of a crag. Thus he founded the religious Order of the Stylites or "pillar hermits." In the year 422 he ascended a stone column ten feet in height, and remained there for seven years, being nourished by what was

brought him. Then he mounted the top of a much larger column, thirty-eight feet high, having a platform about four feet in diameter, remaining there until his death in 459. A congregation of bishops once commanded him to come down, but he demurred, as he said this penance was his duty, though nevertheless saying if they, after hearing him, still commanded it, and would be responsible, he would descend. Then the bishops, further reviewing the matter, decided that his was not a case of merely spiritual pride, but of religious duty, and he could follow his own inclination. He fasted much of the time, went without food and sleep almost entirely during Lent, was exposed to wind and storm without protection, stood up until wounds and weakness compelled him to sit with his legs doubled under him, and latterly had to be bound to the top of the column or enclosed by a railing so he could not fall off. From this elevated pulpit he delivered sermons to many thousands of hearers, and gathered around it quite a settlement of disciples and pupils, his influence being very great upon the wandering tribes of the country. He died in his lofty station, and the people of Antioch afterward, in procession, removed his remains to a chapel, erected in that city to receive them. Immediately there was established, on the spot where the pillar stood, a convent of the Order of the Stylites, and in the centre of its church, formed as a Greek cross,

stood the column upon which the saint had lived so long. A most extensive establishment was erected in the fifth and sixth centuries, and upon the subsequent capture by the Moslems they made a strong fortress, the Kalet Simen, out of it. The ruins of the church and other buildings cover the hill slope and top, and in the centre lies the pedestal of the column on which the Saint stood for thirty years. The Stylite hermits were numerous in eastern countries until the twelfth century.

Upon an elevated plain, surrounded by hills, and on the northwestern edge of the great Syrian desert, which extends over toward Arabia and the Euphrates, is the city of Aleppo, the ancient Haleb, about seventy miles east of the Mediterranean. Through it flows the Kuweik River from the northward, passing rich orchards, groves and gardens, and going off to the south, where it is finally lost some eighteen miles away in a morass. When this city began is unknown, but the Egyptian records testify to its existence 2,000 years B. C., and Shelmanesar was here in the ninth century B. C., and offered sacrifices to its god, Hadad. Seleucus Nicator greatly improved it during his reign, naming it Berœa, and he established the city as an important station on the caravan routes to Persia and Arabia, so that it gained so much prosperity that it then became the leading city of this region. For several centuries Aleppo was a centre of much trade, but

in the early seventh century of our era it was burnt by the Persian king Chosroes, and soon after fell into the hands of the Arabs. They, however, destroyed the neighboring city and fort of Kinnesrin, and the business of that city, going to Berœa, added to its importance. Then came a series of misfortunes. Earthquakes destroyed it in 1114, again in 1139, and in 1170, the latter being a most severe visitation. The Mongols came twice in the thirteenth century and sacked it, and in 1400 the invader Timur defeated the Syrians, and the place was again destroyed. The Turkish Janizaries, in their occupancy during the early nineteenth century, did it great damage, and more destructive earthquakes came in 1822 and 1830. These repeated disasters have removed almost everything that was old in Berœa, but it revived always and quickly, on account of its admirable trade position on the caravan routes to Persia, India and Arabia, which brought constant accessions of wealth. The Venetians and French early established trade factories, English merchants came in the reign of Queen Elizabeth, and the Dutch followed soon afterward. The sea route to India has curtailed that branch of the overland trade, but the city is still in active business and has a population approximating two hundred thousand people.

Aleppo, as seen to-day, is comparatively modern and has no defensive works. The vale of the

Kuweik, which was the Chalcis of Xenophon, is a wide and well irrigated region of gardens and orchards, and the pistachio nut thrives admirably on the eastern hills, making a valuable product for export. The Roman emperors imported their pistachios from this region. Much wine is produced, and salt is got from the salt lakes on the edge of the neighboring desert. The city is less oriental than most other Syrian communities, its trade connexions bringing a large European population. The native Aleppines, however, are not thought much of; and a common proverb is *El Lalebi jelebi,* the "Aleppine is a swell." One of the curious developments is the *habb hileb,* or "Aleppine boil," called also the *habb es-sench* or the "boil of a year." This eruption extends as far as Persia, and while not dangerous or painful, is disfiguring, as it leaves large scars, and no preventive remedy has yet been found. Everyone is liable to the attack, and visitors sometimes get it long after they have left the city.

The citadel, in the centre of the place, is on a hill evidently artificially constructed, the foundations being very old, and the tradition is that the whole of ancient Berœa was on this hill. The natives declare the hill to be supported by eight thousand columns. The inscriptions on the walls of the citadel are mostly Saracenic, of the thirteenth century. Much of the plateau within the enclosure is

covered with ruins. There is, however, a tall minaret in a commanding position, which is now the great landmark of Aleppo, seen from afar on every approaching road. Nine gates are on the routes coming into the city, but the walls are all down, excepting a portion with towers on the western side. There is an extensive and attractive bazaar, west of the citadel, and near it the Jami Zakariyeh, or Great Mosque, said to stand on the site of a Christian church founded by the Empress Helena. It has as its chief relic the tomb of Zacharias, the father of John the Baptist, but a number of other places in Syria also claim his tomb. This mosque was twice destroyed, the last destruction being by the Mongols in 1260, after which the present mosque was built, its minaret rising one hundred and eighty feet, having been constructed in 1290. To the southward of Aleppo, on the hills overlooking the morass, in which the river Kuweik loses itself, are the ruins of Kinnesrin, or the "eagle's nest," known by the Turks as *Eski Haleb,* or "Old Aleppo," to which the Arabic name of Chalcis was also given. This was founded by Seleucus Nicator, as a frontier post, toward Persia and Arabia, and it was an important military colony, and the capital of northern Syria. As Aleppo grew, however, it declined; in the tenth century most of the inhabitants had abandoned it, going to the greater city, and by the thirteenth century it became a deserted ruin.

ANTIOCH.

Retracing the caravan route toward the sea, we leave the road from Aleppo to Alexandretta, at the little village of Turmania, and proceed southwest over the plains, and among the hills rising southward of the Lake of Antioch. Several ruined towns are passed, and at Harim, on an artificial hill, is the stout Arabic castle of Harenkh, built by the Turks in the thirteenth century. It succeeded an earlier castle of the Crusaders, which Nureddin had captured from them in 1163. The route goes down into the broad valley of the Orontes, crosses the river on the Jisr el Hadid, or the "iron bridge," and thence along the southern bank to the noted city of Antioch, entering by the eastern gate, the Bab Bulus, or "Gate of St. Paul"; the Monastery of St. Paul, and the old walls in that locality, however, are nearly all gone, though some ruins remain.

Antioch, of which the Arabic name is Antakiyeh, was the largest and most famous city of ancient Syria, covering an extensive portion of the broad and fertile plain of the Orontes, about twenty miles from its mouth, though the present town is only one-tenth the original size. It is located upon the northwestern part of the widespread ruins, that show what a great city was this magnificent capital of the splendor-loving dynasty of the Selucidæ, who in their day ruled all the eastern Mediterranean and

much of Asia. Seleucus Nicator, after his victory at Ipsus, 301 B. C., determined to found a city of Antiochia, named after his father Antiochus, as Laodicea had been given for his mother Laodice, in the names of six different cities. There were no less than fifteen other towns founded by the conqueror, in honor of his father, and bearing the name of Antiochia, and to distinguish this one, which was the greatest of them, it was described as "Antiochia Ephidaphnes," or "near Daphne." Farther down the river, about six miles distant, in a most beautiful position, with waterfalls pouring over the cliffs, and brooks running off through delicious groves to the river, is Beit el-Ma, the favorite pleasure resort of the people of the city. Here are ancient remains, an extensive necropolis, and a subterranean Rock Grotto, entered by a long stone staircase. Laurels abound, and this place was always the popular suburban elysium for the ancient Antiochians. It then was known as Daphne, and tradition said it was the place where the nymph, when pursued by Apollo, had been metamorphosed into a laurel. Seleucus built here a temple to Apollo, and for it Bryaxis made the famous statue of the god playing a lyre, which is copied on the old coins of the city. The Temple of Apollo was burnt by Julian. There were also temples of other deities, a stadium, and various structures, and the later Selucidæ celebrated famous festivals here. In the Roman

days, Germanicus died at Daphne, and Olympian games were established by Commodus, and were continued regularly, until the sixth century of our era. Nothing testified more to the greatness of Seleucus Nicator than the fact that for thirteen centuries the chronology of Antioch was dated from his capture of Babylon, which became the year 1 of the Antiochian era, established generally throughout the eastern nations. This capture was in 312 B. C. and the chronology continued until the tenth century of our era, before it gave way to the Christian chronology, introduced by the Crusaders.

The river Orontes was originally called the Typhon, from the snake-legged giant, who had been stricken near Daphne by the thunderbolt of Jupiter, and seeking escape under the earth, rushed off into the mountains, and then turned his flight southward, through the deep valley between the Lebanon and Anti-Lebanon ranges, and their northern prolongations. He formed the Orontes river-bed, according to the myth, by his tail, and its source, by his descent under the surface near Baalbek. Orontes was said to have been the name of a man who had built a bridge over the river, and when, in the Roman times, the course of the stream was partly changed, a tomb was found in the old bed, containing human bones of colossal size, which the oracle, when consulted, declared to be those of Orontes, whose name thus became attached to the river. Where it passes

Antioch the stream is now about one hundred and thirty feet wide. On old coins of Antioch the city is personified as a female figure seated on a high rock, from under which issues the Orontes as a youth in the attitude of swimming. This view was reproduced in the famous seated statue of Antioch, by Eutychides, and the same representations are shown in a marble statue in the Vatican, and a similar statuette in the British Museum.

Antioch, in its days of glory, had an enormous trade, as it interchanged goods between all the nations around, caravan routes from all directions centering in the city, and its port, as already stated, being Seleucia Pieria. The population then exceeded two hundred thousand, yet in the nineteenth century had dwindled to six thousand, but there has since been a revival, so that it now exceeds twenty thousand, though the present trade is small. South of the river rises the rugged Mount Silpius, elevated in three summits, the highest about 1,450 feet. At present the town is between the river and this ridge, and is girdled by an extensive environment of gardens, orchards and groves, which are well irrigated. Anciently the city covered all the hill slopes, and the adjacent country for miles, spreading also north of the river, and its walls can be traced, as they rise step-like up the mountain side. The main thoroughfare east and west then extended four miles, between the opposite city gates, long

adorned by four parallel rows of columns throughout, and having arcaded sidewalks as a protection from rain and sun. Five splendid bridges crossed the Orontes. When the Selucidæ were overthrown, the city came under Roman domination, and the emperors greatly favored it, rebuilding several times, when earthquakes did serious damage. It was at Antioch St. Paul ministered, and here, according to *The Acts,* the followers of Jesus were first called Christians, while St. Paul started from this city on his great missionary tour. There were many Christian martyrs at Antioch, and it was an early centre of Christianity, the tradition being that St. Peter was the first bishop, and over thirty church councils being held here, the Emperor Constantine partially building a church, which was later completed by his son.

The largest extent of Antioch was attained under Theodosius the Great, when the walls enclosed a circuit of nearly twelve miles. In the third century, Sapor of Persia sacked the city, and subsequently Queen Zenobia of Palmyra captured it, but Aurelian soon recovered it. The greatest earthquake, in destruction, came in 526, when a church celebration had attracted vast crowds, and two hundred and fifty thousand people are said to have perished. Chosroes plundered it in 538, carrying off many inhabitants to Assyria, the previous earthquake and this disaster causing its decline. The Arabs got it sub-

sequently, and in 1097 the Crusaders besieged it. They did not make much progress owing to dissensions, but another earthquake came in 1098, which stopped their quarrels, when they prosecuted the siege more vigorously, and soon gaining entrance, through a traitor, made a massacre of the people. A Persian army immediately came to aid the city, and the crusaders were in alarm, until the opportune finding of the "holy spear" inspired renewed courage. This spear was the weapon which it was said had pierced the Saviour's side at the Crucifixion, and the devout Peter of Amicus found it, under the altar of the principal church, whereupon they quickly attacked the Persians, roused by the inspiration of the spear, and gained a signal victory, driving them off. In the thirteenth century the Moslems regained possession, and have held it ever since. Days are required to properly explore the extensive ruins, and the entire circuit of the old walls can still be made. Much of the materials, however, have been used in rebuilding, since the last destructive earthquake in 1872. The walls were from twenty-six to forty feet high, and about ten feet wide at the top, the old-time writers recording that a four-horse chariot could be driven along them. There were large towers at regular intervals, and three hundred and sixty of them in all, some rising eighty feet in the air, with the highest ones crowning the hilltops.

ASCENDING THE ORONTES.

Cœle-Syria, or "Hollow Syria," the fertile intervale of the *Bika,* or "lowland," extends many miles southward between the parallel mountain ridges, that gradually rise into higher summits, and then become the Lebanon and Anti-Lebanon ranges. The most elevated portion of this expansive valley is in the neighborhood of Baalbek, and from this watershed the Orontes flows northward and the Litani southward, each ultimately turning westward through mountain gorges and seeking the sea. The Orontes, above Antioch, receives its most considerable tributary, the Nahr el Aswad, or "Black Water," the ancient Melas, the outlet of the Lake of Antioch, which has a current so powerful that it changes the course of the main river, that has been flowing from the south, and turns it toward the southwest, almost doubling upon itself. The Orontes comes out of the valley through a picturesque gorge, and following it up we find Esh Shughr, where a much travelled caravan route, between the interior and the coast, crosses the river on a fine arched bridge. This is now a large Moslem village, and it was a stronghold of the Crusaders, commanding the crossing, there being two ruined castles remaining from their time.

To the eastward of the Orontes are various hamlets, on the routes that have been travelled for

ages between Aleppo and Damascus, being generally built in the ruins of ancient cities whose history has faded, their glory and inhabitants having departed long ago. Among these are Kuweiha, Dana, Serjella and Kirkbet Hass, the latter including ruined churches and an extensive necropolis of the early Christian era. El Baza was a stronghold of the Crusaders, afterward destroyed by the Moslems, this being the district of the Jebel el Arbain, or "Mount of the Forty Martyrs," with ruins strewn everywhere, the remains of many churches, towns and monasteries. Kalat el-Mudik is all that is left of the city of Apamen, which Seleucus founded in honor of his Persian wife, Apame. It now occupies the location of the ancient citadel, and looks out over the river intervale, a meadow land about four miles wide, having extensive ruins of the old city all about. There is a broad street of columns, having at least eighteen hundred of different styles, and most of them about thirty feet high. In this city was established the war treasury and national stud of the Seleucidæ empire, and here were kept for breeding purposes thirty thousand mares and three hundred stallions. Pompey destroyed the citadel, Chosroes in the seventh century burnt the city, and in the twelfth century an earthquake about finished its ruin. A few Bedouin Arabs wander about, their village being within the enclosure of the castle.

The Orontes, above here, comes from the southeast, passing through a rocky gorge, and there is another poor Bedouin village, huddled within a castle, in a picturesque situation, which is all that now marks Seleucus Nicator's noted city of Larisa that anciently controlled the pass. The country beyond is strewn with ruins, showing that it was wealthy and populous in the Seleucian and Roman periods, and is dotted with small Arab villages, their hovels scattered among the relics of bygone splendors. The trade of this region has, however, made a flourishing city on the Orontes, in Hama, where there are eighty thousand people, the place being picturesquely built in the narrow valley. The river flows through it, in a double curve, from southeast to northwest, most of the buildings being on the southern bank, which rises to a considerable elevation, culminating in the castle hill elevated 130 feet, although nothing remains of the castle formerly crowning the summit. There is an excellent view from this hill over the city, and the fertile river plain to the westward. The numerous minarets of the mosques rise everywhere, and the houses, built mostly of sun-dried bricks or basalt, nestle amid luxuriant gardens. The winding Orontes is crossed by four bridges, and along its banks are huge water wheels, called *nanza,* that pump the water from the river, and are going day and night as the current turns them, with an incessant and unmelodious

creaking that is destructive of slumber if the traveller rests too near them. This city is the survivor of ancient Hamath, referred to in the Old Testament, which was captured by the Assyrians, and afterward was mentioned by Josephus, as Amatha. The Moslems and Crusaders held it, and then Tancred, and in 1157 an earthquake destroyed it. Saladin afterward captured the place, calling it Hama, and it has had a varying career under Moslem control, but in the later nineteenth century has been more prosperous, especially since the recent completion of the railroad connecting it with Beyrout.

Above Hama the river is barely one hundred feet wide, and in most places has burrowed out a deep gorge, for its winding passage over the wide intervale, which is treeless, but generally well cultivated, the enclosing mountain ridges rising high on either hand. The railway gradually mounts the grade, and about thirty-seven miles southward reaches Homs, having ascended nearly seven hundred feet from Hama, and risen to 1,600 feet elevation above the sea. This is another prosperous place, helped by the railway traffic and enjoying lucrative trade, there being about sixty thousand population. It was ancient Emesa, the birthplace of Heliogabalus, proclaimed Roman emperor in 217, who was the high priest in the Temple of Baal, the sun god. It was here that Aurelian, in 272, defeated Queen

Zenobia's army, thus precipitating her downfall. The Arabs afterward built a castle that the Crusaders captured, and strengthened, and this citadel existed until Ibrahim Pasha blew it up in 1831. There remain of the structure now only a portion of the walls, and one ancient gateway built of basalt. It looks down upon the town, exhibiting the slender minarets, the bazaar, and the high wall enclosed houses with their courts, and extensive cemeteries. Farther southward the river broadens into the Lake of Homs, made by a stone dam, a mile and a half long, which backs up the water so that it spreads over a surface three miles wide and six miles long. This dam fully controls the water supply for irrigation. Southward, and near this lake, is the hill of Tel Mindau, said to have had upon it the ancient Hittite fortress of Kadesh, while over to the westward is the pass through which the road goes out to the coast, at Tripoli, commanded by the Kurd fortress of Kalat el Hosn, once a stronghold of the Knights Hospitallers. The river, above the Lake of Homs, dwindles, and near it, in a somewhat barren region, is Riblah, mentioned in the book of *Numbers* as the divinely prescribed northern frontier of Israel. Here, according to the book of *Kings,* Pharaoh Necho in the eighth century B. C. held Israel's king in captivity, when the Pharaoh was marching to attack the Assyrians, and the same book mentions a visit by Nebuchadnezzar. Not far

away there rises a perpendicular cliff containing a cavern with some small and dark cells. In this cave lived Maron, the founder of the Maronite sect, so numerous through this part of Syria, and from a copious spring near by, which bursts out in grand volume, he got an unfailing water supply. This spring is one of the chief feeders of the upper Orontes. For thirty miles farther, the railway gradually ascends, and ultimately crosses the summit of the watershed, of this long and famous valley of "Hollow Syria," at 3,680 feet elevation above the sea. Here begin both rivers, the Orontes going northward and the Litani southward.

BAALBEK.

Almost upon the highest part of this watershed is the famous ruined city of Baalbek, the Greek Heliopolis, the "city of the sun," now represented by an Arab village of about 5,000 people scattered among the ruins, with some monasteries and various Christian missionary schools. Baalbek, and Palmyra, off in the desert to the eastward, are the finest ruins in Syria. Baalbek stands upon the western declivity of the Anti-Lebanon range, a little headstream of the Litani bubbling along at the base. These two ancient cities, that long ago became picturesque in their dilapidation, were located on the old trade route between Tyre and the interior of Asia, and were then reckoned among the most splen-

did places of the world. Baalbek is at nearly 3,900 feet elevation, in a fertile region, and when its career began is unknown, but at the dawn of history it was a centre of the Phœnician worship of Baal, the "sun god," and afterward there were temples erected to Mercury and Venus. Baal, in the original guise, was represented as a beardless young man, wearing a cuirass, holding a whip in his right hand, and ears of corn and a thunderbolt in the left, while two bulls accompanied him. The Romans greatly enlarged the city, Antoninus Pius beginning a great temple to the three divinities, which was finished by Caracalla, in the early third century. The temple was damaged by earthquakes, and partly destroyed by Theodosius, who built a Christian church. The Acropolis was converted by the Arabs, when they got possession in the seventh century, into a citadel, and they always attributed its construction to Solomon. This became an important fortress in many subsequent wars, but since the thirteenth century Baalbek has been a ruin. Upon the Acropolis are the remains of two temples, the larger being the structure of Antoninus Pius, and the smaller a temple of Bacchus. These the Arabs converted into their citadel. After the ruin of the thirteenth century, all traces of the place seem to have been lost for three hundred years, until European travellers rediscovered it in the sixteenth century. The earthquakes of 1759 and subsequently did further

great damage, but in the early twentieth century extensive excavations and partial restorations were made under German auspices.

Originally, the eastern entrance to the great Temple of the Sun was a broad flight of steps, leading up to the Propylæa, at about twenty feet elevation, but this is all gone now, and a narrow stairway, built by the German emperor, among a plantation of fruit trees, replaces it. The portico was flanked by towers, and was about two hundred feet wide, with twelve columns, of which the bases remain, bearing Latin inscriptions, stating that the temple was dedicated to the "great gods of Heliopolis" and was erected by Antoninus Pius and Caracalla. The towers are mostly Arabian. The portico opens into the forecourt, a hexagon about two hundred and fifty feet wide, having mosaic floors and surrounded by colonnades. The Arabs turned this court into a fort, using the windows as loopholes for the guns. From it, through three portals, there were entrances to the spacious "Court of the Altar" surrounded on three sides by polished granite colonnades. This splendid court measures 440 by 370 feet, and had originally eighty-four columns, there being remains of most of them in bases, capitals and other fragments, lying among the ruins, with one monolithic shaft about twenty-five feet long. The wall decorations were elaborate. On the western side, a grand flight of steps ascended to the great temple,

and in front of this, near the middle of the court, stood the colossal altar, about half of which has been uncovered by the excavations. The other part was destroyed when Theodosius built his church in this court, and he also removed the flight of steps, to get space for three apses, that were on the western end of the church. Beyond, and at the top of the flight, was the Great Temple, and the priests entered it, after they had sacrificed at the altar, by ascending the steps. This was also known as the "Trilithon Temple" from three huge stones in the outer western wall. Little of it now remains, though as it was on the pinnacle of the Acropolis, six of the huge columns, composing the peristyle, still standing, and over sixty feet high, of stone of yellowish hue, are the most conspicuous landmark for the visitor on approaching Baalbek. High above them rise capitals, an architrave, and a cornice, elevated nearly twenty feet further. The peristyle, of which these were part, had nineteen columns on each side, and ten at each end, of which many pieces are scattered about. The terrace, where the temple stood, had an outer enclosing wall, of stones of huge size, and on the western part of the wall are the largest three, the "trilithon," regarded as the greatest blocks ever used in a building. They are thirteen feet high, ten feet thick, and measure respectively in length, sixty-four, sixty-three and one-half, and sixty-two and one-half feet. In the quarries, south-

west of the town, where these stones were got, there is another colossal hewn block, evidently intended for the temple, but never removed. It is seventy feet long, fourteen feet high, and thirteen feet wide, weighing about a thousand tons.

On the south side of the Great Temple is the smaller Temple of Bacchus, one of the best preserved of the ancient Syrian buildings. Its peristyle had fifteen columns on each side, and eight at the western end, about fifty-two feet high, and bearing an entablature and double frieze. Much of the Byzantine ornamentation is still preserved. The northern colonnade is almost wholly in position, and there are groups of columns on the other sides, but most of them were thrown down and broken, the Turks desiring to extract the iron, which was much sought after. The double row of columns, in the eastern vestibule, is also well preserved. The beautiful portal is the gem of this building, and the cella, about ninety feet long and nearly as wide, is in good preservation, on the northern side, where a tablet in the wall commemorates a recent visit by the German emperor. In the village near the Acropolis is a small circular temple of Venus, having Corinthian monolithic columns on the outside, this having been formerly used as a Greek chapel. Not far away is the Ras el Ain, a copious spring which forms one of the headstreams of the Litani, and having near by the ruins of two mosques. This

is near the old Baalbek quarries, and from the hilltop above them is a good view over the ruins of the city, the Acropolis, the broad red plain at the heads of the two great rivers, the earth being thus colored by oxide of iron; and at its western verge is the magnificent range of the Lebanon, rising into its highest peaks off to the northwest, and having toward the southeast the broad summit of the Sannin, which hides from view distant Beyrout and the Mediterranean. Such is the present condition and the picturesque environment of this noted city of the sun god, Baal.

PALMYRA AND ZENOBIA.

To the eastward of Baalbek rises the Anti-Lebanon range, which on its farther side gradually fades off into the spacious Syrian desert. To the southward goes the railway, sixty-four miles to Damascus, while toward the southeast flows the Litani, with constantly increasing volume, until it turns westward, and breaks its picturesque gorge through the Lebanon to get out to the sea. On the railway route is shown the "tomb of the Prophet Noah," a structure about a hundred feet long. Here is also Berzeh, where a Moslem tradition declares that Abraham was born. Across the Syrian desert, about one hundred and fifty miles eastward, is the pleasant oasis of Tadmur, which displays the ruins of Zenobia's famous city of Palmyra. Over this

desert roam many Bedouin Arab tribes, these nomads keeping up a constant predatory warfare against the Druses residing to the northward, attacking and plundering caravans. These attacks naturally lead to retaliations, and sometimes cause fierce contests. In the autumn of 1905, in one of these battles, fifty-five of the fighters were killed, and the surviving Druses, who had got the worst of it, went home to their own land in sorry plight. They were eager for revenge, however, and in October, 1906, gathering four thousand men, half of them mounted, and all armed with rifles, and having a thousand friendly Bedouin Arabs, who lived in their country, as allies, they marched over the desert toward Damascus. The Bedouins were waiting for them, in strong force, at Edh Dhumeyr, about twenty miles from Damascus, and opened the battle by a charge. But the Druses, in this fight, were too much for the Bedouins. The footmen knelt down, and by a well-aimed rifle fire, swept away the front of the Bedouin attacking force, and the mounted Druses then rode in from the flanks, and completed the victory. At least three hundred Bedouins were killed, and the Druses, after plundering their camp, returned northward in triumph. As some Damascus merchants were slain, and their goods stolen in this raid, a bad condition of affairs resulted, the weak Turkish authority being unable to control the hostile tribes.

It is several days' journey across the desert, by

camel, horseback or carriage, to Palmyra, and the route passes through the ancient Nezala, now known as Karyaten, an oasis where there are luxuriant gardens and wine-growing. The Bedouins say that here insanity can be cured. The patient is bound, and confined all night in a room by himself, and next morning is found without his fetters and with reason restored. But they add, with an eye to business, that if he neglects to pay for the miraculous recovery, he soon relapses into his former condition. A tedious ride over the desert beyond displays the curious lizards and small snakes that come out of their holes to sun themselves, there having been counted thirty-three kinds of snakes and forty-four species of lizards. The ground also, in places, is honey-combed by the nests of the graceful little *jerboa,* or "jumping mouse." The shrill cry of the harmless little *gecho* is heard, and at night the jackals howl and whimper, the same as they did in the Biblical days, when they were described as foxes. But this desert is tolerable, as it rarely has a mosquito. Long before Palmyra is reached, in the tedious journey, its great sepulchral tower comes into view.

The oasis of Tadmur, mentioned in the book of *Chronicles,* is in the Syrian desert, about one hundred and fifty miles northeast of Damascus, and from the eastern border it is about five days' camel ride to the Euphrates. The location is on the northern edge of the Hammed, the stony and springless

central region of this great desert, which is so inhospitable that all the routes from the Mediterranean coast eastward make a long detour around it toward the north, so as to go through this welcome Tadmur oasis. Various other routes, in ancient times, also intersected here, making the place a much frequented trading station. The old story was, that Tadmur had been built in the wilderness by Solomon. It was originally an Arabian settlement of the caravan drivers, and grew to be a city of sufficient importance and wealth to excite the cupidity of Mark Antony in 34 B. C. The attraction for the wandering Arabs was the sacred spring of Ephka, thus located, far away in the desert that they had to cross, between the Mediterranean and Euphrates, its tepid and sulphurous waters having a reputation for curing the rheumatism, which always prevailed on the oasis, elevated 1,300 feet above the sea, and swept by cutting winds that produced extreme and sudden variations of temperature. The spring gushes forth, in copious volume, from a cavern in the hills west of the town. The water at about 84° temperature, tastes strongly of sulphur, but it is the only available water supply, excepting what is got from wells. A little way down the stream, leading from the outflowing spring, there is an ancient altar, and farther along an Arabian mill.

All now remaining of the great city of Palmyra is a vast aggregation of ruins, and among them is

the modern hamlet of Tadmur, consisting of about fifty huts, built mostly of fragments of columns, and the other ancient material strewn about so liberally, the long village streets traversing these ruins. In its olden time of glory Tadmur became generally known as Palmyra, from the name given it by the Greeks.

When Mark Antony made his predatory expedition, the people carried off their treasures and deposited them in safety with their Parthian friends beyond the Euphrates. The subsequent centuries of wars, between these Parthians and the Romans, favored the aggrandizement of Palmyra, its period of splendor beginning in the second century of our era. The most prized luxuries of the ancient world, — silks, jewels, pearls, perfumes, etc.,— came from Asia and India, largely by the caravan routes through this oasis, to Rome, and the traffic made an enormously profitable business for the Palmyra merchants. As a matter of patriotic service, the civic achievement then regarded as the most laudable was to successfully organize and conduct a great caravan, and this was often recognized by monuments erected in honor of the merchant-conductors.

These monuments, which made such a conspicuous feature in Palmyrean architecture, took the form of statues, placed upon pedestals, projecting from the upper parts of the long rows of pillars that lined the chief streets. Every prominent merchant

was eager to have his name handed down to posterity by an enduring memorial, and to add to the colonnades a series of pillars was the popular method of conferring honor. Thus arose the great central avenue of Palmyra, starting from a triumphal arch near the Temple of the Sun, which formed the main axis of the city, from southeast to northwest, for a length of thirty-seven hundred feet, and at one time displayed over seven hundred and fifty columns of rosy white limestone, each fifty-five feet high. Other streets also were similarly lined with columns. They were generally shaded from the sun's heat, and in some parts the pillars seem to have served to support a raised footway, from which the public could look down upon the wagons laden with goods, the camels and donkeys going along with their heavy loads, and the motley crowds of various races, in the street beneath. To his other honors, in ancient Palmyra, the head of a great house was also careful to add the glory of a splendid family tomb, consecrated as the "long home" of himself, his sons, and his sons' sons forever. These tombs, outside the city, are among the most interesting monuments of Palmyra. Some are lofty square towers, with as many as five sepulchral chambers occupying successive stories, and overlook the city and its approaches, from the slopes of the surrounding hills. Others are house-like buildings of one story, a richly decorated portico opening into a hall, whose walls are

adorned with the names, achievements, and sculptured portraits of the dead.

Palmyra reached its greatest fame and prosperity in the third century of our era. It was a republic, in which one of the most successful merchants — Odænathus — had raised himself to the highest power, and was succeeded by his son, of the same name, who styled himself the King of Palmyra. He became a Roman ally, and in a sense a vassal, and was engaged in almost constant warfare in the east and north, against the Persians and others, but he finally arrogated to himself the title of "emperor," became independent of Rome, and began making his own coinage. In the height of his career he was assassinated. Thus, in the year 267, the power fell to his wife, Zenobia, who, during the almost constant wars he waged, had firmly held the reins of government in Palmyra. This remarkable woman, who was celebrated not only for her warlike disposition, but also for her talents and refined taste, is regarded as the most famous heroine of antiquity. To her, the Emperor Aurelian, in a letter, ascribed the chief merit of all her husband's success. She was Beth Zabbai, a native of Palmyra, of Arabic descent, and under her Palmyra reached the summit of its glory. She is described as a dark beauty, with black, flashing eyes and pearly teeth, having unusual physical endurance and frank commanding manners that secured her authority alike in court,

camp and desert. She was not only a strong executive, but also highly intellectual, speaking all the languages of the various races over which she ruled. She conquered and held Syria, Egypt, Mesopotamia, Bythinia and much of Asia Minor, but her ambition ultimately wrought her ruin, for she dropped the allegiance to Rome, and this defiance brought Aurelian's invading cohorts into Syria. He defeated her forces near Homs and besieged Palmyra. She fled to the Euphrates, and he took the city in 273, his pursuers also chasing and capturing the queen, who was taken to Rome and graced his triumphal procession. Then the Palmyreans revolted, and the emperor destroyed the city. Its glory was gone, and while there were some subsequent restorations, yet the place afterward was little more than a frontier town, occasionally visited by earthquakes. It had actually passed so completely out of sight that in 1678 a party of English, from their trading post at Aleppo, travelling over the desert, came upon this oasis and its ruins, and declared they had made an entirely new discovery.

The medieval Arab castle, on the hill northwest of the town, gives an admirable view over the ruins, displaying the Street of Columns, the Temple of the Sun beyond it, the necropolis and sepulchral towers dotting the slopes, and the gloomy environment of desert, enclosed by distant barren hills. The conspicuous object amid the ruins is the great Temple

of the Sun, which was dedicated to Baal, and was restored after the Roman destruction of the city. It and all the Palmyrean buildings were constructed of the same rosy limestone, that was got from quarries in the hills near the castle. The temple is on a raised terrace, which was enclosed by an outer wall, fifty feet high, and forming a square of about 760 feet on each side. The northern side of this wall is still in fair preservation, but on the other sides only the ancient foundations remain, the Arabs having made the temple a fortress and built the defences upon them out of the old building materials. They destroyed the original gateway on the western side, and constructed a new entrance, having a lofty pointed portal, up to which a grand flight of steps, over one hundred feet wide, ascended, the portico being formed of Corinthian columns, twelve feet high. In the interior is the modern village of Tadmur, built among the ruins, the inside of the enclosing wall having an imposing colonnade, of which about fifty columns are still preserved, among the modern houses, there having originally been nearly four hundred of them. This colonnade enclosed a large square court, having the temple in its centre, on a raised platform. It was about 200 feet by 100 feet, surrounded by another noble colonnade, fifty feet in height, of which only a few columns are still standing. Most of them were thrown down by the Arabs, to get their bronze cap-

itals. The best architectural relic of this structure is the beautiful portal of the cella, now a mosque. From the roof is a fine view of the ruins of the ancient city and the Arab castle over on the north-western hill.

Extending from the corner of the temple, toward the castle, are the remains of the famous Street of Columns. It begins some five hundred feet from the temple, and stretches for two-thirds of a mile, with many remains of splendid buildings and columns, some of the latter still standing in groups, and others being overthrown and broken, with remnants of shafts and capitals scattered upon the surface. Votive inscriptions to leaders of caravans are upon some of the columns; there are remains of a portico at the beginning of the street, a marketplace where several streets diverged, walls, foundations of buildings, huge but prostrate monoliths, some of granite, probably brought from Egypt, portions of temples, sarcophagi, and of other streets also bordered by colonnades. Nearly two hundred columns are still standing in whole or in part. The ancient city lay on both sides of this Street of Columns, and there are survivals of the walls which Justinian, in the sixth century, built to defend the place against Arab incursions. An extensive surface is strewn with the rubbish of the ruined city, that conceals most of the street pavements, though their lines can be partly traced. The gardens and orchards surrounding the

place are also full of antique remains. On the hill slopes are the sepulchral towers, very numerous, and a characteristic survival of Palmyra. These family tombs are mostly of Asiatic architecture, with inscriptions in Roman, and also in Palmyrean characters. Many are in decay, having been originally spacious structures, three or four stories high, and disclosing, amid the accumulated rubbish of the interior, remains of mummies, bones, and pieces of winding sheets soaked in tar. Vandals, however, have mutilated everything, and stolen all the valuables. The best preserved of these towers is nearly sixty feet high, tapering toward the apex, and having a portal covered by a roof. Above, on the wall, is an inscribed slab, and over it a bracket, with two winged figures. Here was once placed the bust of the most distinguished occupant of the tomb. The interior is richly decorated, being a chamber twenty-seven feet long and twenty feet high, with a fine paneled ceiling that was colored in blue and red. Two rows of busts, ten in all, were at the back of the chamber. The upper stories were similarly enriched. Everywhere are remains of these tombs, monuments and sepulchral structures, thus environing the town, and giving an idea of its splendor in the Zenobian era.

Beyond the boundaries of the Tadmur oasis are the barren stretches of the great Syrian desert, through which come the caravans seeking the rest of

its shade and the waters of the sacred spring. Over this desert wander the Arab nomads, who are homeless, restless and flitting, the same now as they were in the days of Palmyra's glory. These are the Bedouins, who despise agriculture and a settled life, preferring to roam the land with their attractive Arabian steeds, their camels, sheep and goats, wholly uncontrolled and independent of any government, and exacting blackmail from the more prosaic peasant who labors on the soil. The name of Bedouin comes from *Ahl Bedoo,* meaning "dwellers in the open land," in contrast with the Arabs who are in towns and on farms. Living on the desert, and usually in tents, they are compelled to follow an out-of-door life, by the characteristics of their country. They have to migrate from one place to another to find enough herbage and water for their animals. This necessity involves the tribes in frequent quarrels, regarding the use of some pasture ground or well, besides not infrequently reducing them to extreme want, and thus compelling them to plunder others for self-support. The loneliness of the desert, far beyond the vigilant control of fixed law, combined with the other circumstances, continued during successive generations, has made a peculiar impress upon a naturally bold, restless, hardy and enterprising race. Thus the term Bedouin and brigand have come to be regarded as almost synonymous, though this aspersion is scarcely just. They

have horses, herds and camels, and most of them regard the plundering of caravans and travellers as a sort of supplementary measure, taking the place of the customs dues and fees existing elsewhere. The desert land, they say, is theirs, and trespassers upon it, without leave, must pay the forfeit. Backsheesh, however, judiciously dispensed, will get from the sheik of a tribe permission to pass, and thus give some protection. They are a romantic and highly imaginative race, and thus have been the source of many interesting contributions to oriental literature. Bayard Taylor visited them and studied their life and habits, and in his *Poems of the Orient* in 1854 composed this characteristic *Bedouin Song:*

From the desert I come to thee
  On a stallion shod with fire;
And the winds are left behind
  In the speed of my desire.
Under thy window I stand,
  And the midnight hears my cry:
I love thee, I love but thee,
  With a love that shall not die,
    Till the sun grows cold,
    And the stars are old,
    And the leaves of the Judgment Book unfold!

Look from thy window and see
  My passion and my pain;
I lie in the sands below,
  And I faint in thy disdain.
Let the night-winds touch thy brow
  With the heat of my burning sigh,
And melt thee to hear the vow

Of a love that shall not die,
Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment Book unfold!

My steps are nightly driven
By the fever in my breast,
To hear from thy lattice breathed
The word that shall give me rest.
Open the door of thy heart,
And open thy chamber-door,
And my kisses shall teach thy lips
The love that shall fade no more,
Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment Book unfold!

THE JORDAN AND SINAI

XIII

THE JORDAN AND SINAI

Damascus—Hedjaz Railway—Sources of the Jordan—Baniyas—Dan—Laish—Hasbeiya—the Ghor—the Zor—Lake Huleh—Kades—Safed—Galilee—Mount Tabor—Bethsaida—Tiberias—Sea of Galilee—Magdala—Capernaum—Chorazin—Cana—Beisan—Samaria—Nabulus—Gerizim—Ebal—Jacob's Well—Shiloh—Beth-el—Ramah—Karn Sartabah—Bethany—Stone of Rest—Hill of Blood—Eriha—Jericho—Gilgal—Bethabara—Elijah's Translation—Dead Sea—Apple of Sodom—Gilead—Es-Salt—Jebel Osha—Jerash—Ammon—Moab—Mount Nebo—Dibon—Moabite Stone—El Karak—Lydda — Ramleh—Ekron—Gezer—Latrun—Emmaus—Samson and Delilah—Kirjath-Jearim—Jerusalem—Mount Moriah—Mount Zion—Via Dolorosa—The Holy Sepulchre—Mount Calvary—the Crucifixion—Mount of Olives—Garden of Gethsemane—Valley of Jehoshaphat—Valley of Hinnom—Siloam—Mount of Evil Counsel—Aceldama—Cœnaculum—Rachel's Tomb—Bethlehem—David's Well—the Nativity—Frank Mountain—Cave of Adullam—Pools of Solomon—Hebron—Cave of Machpelah—Gibelon—Ascalon—Esdud—Yebna—Gaza—the Philistines—Beersheba—Engedi—Jebel Usdum—Sodom—Valley of Arabah—Edom—Petra—Desert of Tih—Akabah—Sinai—Jebel Musa—the Monastery—Safsaf—the Stone of Moses—Jebel Katherin—Mount Serbal—Oasis of Firan—Maghara—Baths of Pharaoh—Marah—the Exodus—Suez—the Isthmus and Canal—Port Said.

DAMASCUS.

When Mohammed, coming from the sterile Arabian desert, first beheld the fair white city of Damas-

cus, with its copious running waters and delicious gardens, he is said to have turned his eyes from the beautiful sight, that "he might not forget Paradise." It is natural for an Arab to take delight in a fertile region, so unlike the arid wastes of his own land. The Koran depicts Paradise as an orchard, with streams of flowing water, where the most delicious fruits are ever ready to drop into the mouth. Damascus is the largest Syrian city, and occupies a site of singular beauty. The Anti-Lebanon range is west and northwest, and extends far away to the north and northeast. From its slopes and ravines come out various streams, which water the city, and the surrounding girdle of gardens, and then flow off eastward, to be lost in the Meadow Lakes, about eighteen miles away in the desert, which stretches afar into Arabia. Out of a magnificent ravine in this range flows the Barada, or "cold" river, which was the Chrysorrhoas, or "golden stream" of the Greeks, and the Abana of the Bible, mentioned in the book of *Kings.* By an admirable system of channels and pipes, a great deal of which is of hoary antiquity, this stream, which is divided into seven branches at the outlet of the gorge, has its waters conveyed through every quarter of the city, and into almost every house, besides being used extensively for irrigation, so that the verdure is made perennial. The orchards and vineyards, thus watered, cover a circuit of about sixty

miles, being known as the Ghûta. To the southward, another river, the Awaj, the ancient Pharpar, is made to irrigate nearly a hundred miles more. In May, when there is full foliage, the vines are exuberant, and later, when the fruit trees bear their golden crop above the rich green carpet, the Damascus girdle of gardens is truly attractive. Thus eloquently spoke Naaman in the book of *Kings:* "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

The Anti-Lebanon outlier, the bare Jebel Kasyun, closely borders the northwestern verge of Damascus, and to the westward is the massive summit of Mount Hermon. The city is environed by mountains on three sides, and is elevated about 2,300 feet above the sea, while Jebel Kasyun, rising 1,400 feet higher, gives, from its Dome of Victory, near the top, a magnificent outlook over houses, the far spreading gardens, and to the southward, the distant hills of the Hauran. The Moslems regard Kasyun as sacred, for Adam is said to have lived upon it, and Abraham came here in his youth, and first acquired a knowledge of the one true God, his father being a heathen, while, through the line of Ishmael, he became the progenitor of the Arabs. It was from this elevation that Mohammed beheld Damascus, but he did not enter it. The hill is made partly of a reddish rock, and the legend is that it contained a blood-stained cavern, where the body of the mur-

dered Abel was hidden. On the slopes grow the carob beans, the "locusts" on which John the Baptist subsisted while in the wilderness. From this hill, the superb outlook over the city is like an Arabian poet's dream, when Paradise is seen from afar. Tapering minarets, and swelling domes tipped with golden casements, rise above the white terraced roofs, and in some places their glittering tops appear among the green foliage of the gardens. In the centre is the Great Mosque, and near it the gray battlements of the old castle. Far to the southward the eye follows the long Meidan suburb, while nearer, and extending from the foot of the hill to the city, is the Merj, the wide, green meadow, stretching along the Barada vale, from the outlet of the gorge to the houses. Gardens and orchards encompass the buildings round about with a sea of verdure, while many clumps of trees dot the plain beyond, almost to the horizon. We look down upon the road, beyond the gate, where St. Paul, approaching Damascus, encountered the heavenly vision that converted him, and within the city can be traced the long bazaar, running almost completely through from west to east, that is the "Street which is called Straight," of *The Acts,* where the Apostle was healed of his blindness.

Damascus is shaped much like a spoon, the elongated and narrow Meidan suburb, to the southward, being the handle. It has different quarters, as in

Apostolic times, the Jewish Quarter, now as then, being near the "Street which is called Straight." The Christian Quarter is to the northward, and the Moslems occupy almost all the rest of the place. The population is estimated at 200,000, three-fourths being Moslems, who have about 250 mosques and schools. How or when the city originated is unknown, and there are different legends on the subject, but it was an independent kingdom in the time of Solomon, and subsequently most of the wars and politics of Israel and Judah related to Damascus, the three kingdoms being almost perpetually embroiled, until the Assyrians, profiting by their quarrels, came and captured all three. Alexander conquered Damascus from Darius, and afterward it fell to the Syrian and Egyptian rulers, and in 85 B. C. to Aretas of Arabia, and then to the Romans, who held it for three centuries. It was, however, almost always subject to Arab forays from the neighboring desert, and the story is, that the clay walls of the orchards and dense hedges surrounding the city were first erected for protection from these attacks. It was an early seat of the Christians and of the ministry of St. Paul, while the Emperor Theodosius converted its large heathen temple into a Christian church. The Arabs captured it in 535, Khalid Ibn Welid, the victor in the battle of the Yarmuk River to the southward, taking advantage of the absence of the guards one night, scaling the wall by a

rope-ladder, opening the east gate, and thus gaining entrance for his troops, a feat which caused the Damascenes to surrender. Then began its period of splendor, the Mohammedan capital being transferred from Medina to Damascus, and the Great Omayade Mosque being built by Welid's successor, in the eighth century. The city was repeatedly besieged, but in vain, by the Crusaders, and Saladin used it as his base, in the successful operations against them. It had a varied history afterward, being held and plundered by Mongols, Egyptians and Tartars, while in 1399 Timur was paid a ransom of a million pieces of gold to save it. He carried off its famous armorers as prisoners, so that the manufacture of Damascus blades flourishes now at Khorassan and Samarcand, but in Damascus this industry long ago ceased. The Turks got possession in the sixteenth century, and have since held it. In 1860, it was disgraced by a horrible massacre of the Christians, fourteen thousand being slain and their quarter almost destroyed. It has since become rather decadent, the opening of the Suez Canal diminishing its caravan trade to the Indies, though the fertile environment supports a large population. There has, however, been some recent revival, an electric street railway being constructed, and electric lights introduced into the Great Mosque and other buildings and the principal streets, a most astonishing innovation in the old Arab city.

The Great Mosque is about 430 feet long and 125 feet wide. A heathen temple stood on the site, and was converted into a Christian church, in the early fifth century, being called the Church of St. John, as it contained a casket in which the head of John the Baptist was shown, the townspeople even yet swearing by this "Head of Yahia." For a time, after the Moslem capture, they held the east side, and the Christians the west side of this church, both entering to worship by the same gate. Then the Khalif Welid, who reigned, beginning in 705, removed the Christians from their side, giving them other churches in the city, and, taking away the greater part of the structure, he erected the mosque. Extravagant descriptions are given of its early splendors by Arabic authors, the architects being Greeks, and twelve hundred artists coming from Constantinople and elsewhere for its decoration. Grand columns were gathered from all parts of Syria for it, the rarest marbles covered the pavements and lower walls, mosaics enriching the upper portions and the dome. Precious stones were inlaid in the prayer niches; golden vines entwined their arches; the wooden ceiling was decorated with gold, and from it hung six hundred golden lamps. To cap all, the cost became so great that the bills rendered to the khalif, by the artificers, are said to have made loads for eighteen mules. The structure was partly burnt in the twelfth century, and again in 1893, but

there has been a restoration recently. The chief minaret of the mosque — el Gharbiyeh — is its masterpiece, and rises on the southwest side, an octagon, with three galleries, one above the other, and tapering at the top, surmounted by a ball that is crowned with a crescent. There are two smaller minarets — el Arus, or the "bride's minaret," on the northern side, and the Madinet Isa, on the southwestern side, so called from a tradition that at the Last Judgment Jesus will take His place on its top.

Unlike most mosques, the interior resembles a church, there being a nave and aisles, formed by two rows of columns, and a transept crossing, made by four massive piers. The columns are about twenty-three feet high and graceful colonettes surmount them. The richly painted beams above support pointed ceilings, from which the lamps are hung. The interior is open toward the large court. The names of the early khalifs and texts from the Koran are liberally inscribed. The dome rises upon an octagonal substructure, and is called the Kubbet en Nisr, the "dome of the vulture," because the aisles of the mosque, as seen in looking down from it, are thought to resemble the bird's outspread wings. In the transept is a gilded building, surmounted by a crescent, said to stand over the head of John the Baptist, which the Khalid ibn Welid, according to tradition, found in a crypt below. Near by is a handsome pulpit, and toward the court

the "Fountain of John." This court is surrounded by columns, supporting forty-seven arches, partly of horseshoe shape, and has in the centre the Kubbet en Naufara, the "dome of the fountain," which the Moslems describe as standing midway on the route between Constantinople and Mecca. Here they perform their ablutions before prayer. At the end of the southern transept are the remains of the beautiful gate which the Christians and Moslems are said to have alike used to enter the early structure. Above it, in Greek, is the inscription: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." There are two Moslem schools adjoining the mosque, and also the handsome mausoleum of Saladin, while a little farther away is the tomb of the Sultan Beibars, a red sandstone structure, with an impressive portal, built in the thirteenth century. Here rest that famous conqueror and his son. The Citadel of Damascus is a short distance west of the mosque, built alongside the main channel of the Barada, a large square structure, also of the thirteenth century, with very thick walls, and surrounded by a moat that on the southern side is covered by a bazaar and street.

Damascus has few antiquities or ancient buildings. Its chief attraction for the visitor is the variety of costumes of the people, the motley traffic of the streets, and the extensive bazaars, where all

kinds of trade are carried on. These bazaars, or Suks, have long been celebrated, and are among the most famous in the Orient. They are narrow covered lanes, with ranges of open stalls on each side, every department of trade having its own section. Directly through them runs the "Long Bazaar," the Suk et Tawileh, extending almost across the entire ancient city, and which corresponds to the "Street which is called Straight." It originally had, on each side, a double colonnade, and there still remain fragments of these columns, within and fronting some of the houses. Nearly all the public life of the city is presented in these bazaars, and here is conducted most of the trade. The long and narrow suburb of the Meidan stretches a mile southward, and is mostly of modern construction, but its mosques are generally dilapidated. This is a Bedouin district, and they and the Kurds, and peasants from the mountainous Hauran district to the southward, are numerous. These people appear in crowds, especially on the two great days of the year in Damascus, that on which the caravan of pilgrims starts for Mecca, and the day of the return. The starting place is at the end of the Meidan, called Bauwabet Allah, or the "Gate of God." This pilgrimage is not so extensive as formerly, however, as many of the pilgrims now go by sea, rather than overland, but it is nevertheless interesting. The holy tent of the pilgrim caravan is preserved

in the Great Mosque. An escort of soldiers, Bedouins, Druses, and many dervishes usually accompanies the procession, and a handsome camel, richly caparisoned, bears a large litter, hung with green and gold embroidered cloth, which carries an old and revered Koran and the prophet's green flag. Eastward of the Meidan is the ancient burial ground, where two of Mohammed's wives and his daughter Fatima were interred, the women of Damascus going there every Thursday to commune at their graves, over which has been built a modern dome of clay. Here also was buried Muawiya, the first khalif of the Omayades, and in a mosque near by is the tomb of Abu Ubeida, the commander of the Arabs who captured Damascus. Farther eastward, in the city wall, is the Bab Kisan, a gate built by the Arabs in Muawiya's time, in the eighth century, and the Moslems yet solemnly point out a window above the wall as the one where the disciples let down St. Paul in a basket by night, so that he might escape from his enemies within the city. The place of his conversion is located, by tradition, upon the approaching highway just outside this gate.

At the southern end of the Meidan are railway stations. One is for the narrow gauge road of sixty-three miles into the mountainous Hauran district, and the other is for the Hedjaz railway, also a narrow gauge road. The Hedjaz is the long and narrow Arabian province upon the eastern

shore of the Red Sea in which are the two sacred cities of Islam, Medina and Mecca, the latter near its southern termination, and having its port of Jiddah out on the Red Sea coast. This Hedjaz railway is being constructed under the auspices of the Turkish sultan, and was begun in August, 1900, as a pious undertaking to facilitate the pilgrimages of the faithful to Mecca, and for this work contributions and tithes are gathered, not only throughout Turkey, but from all Mohammedan countries. The distance from Damascus to Mecca is about 1,120 miles, and in 1906 the road was opened to El Ma-an, 285 miles from Damascus, a small place, where the caravans to Mecca formerly stopped for rest and water. This is near Petra in Arabia, the road closely following the old caravan route of the pilgrims, and the opening of that portion of the line brought in a large increase of the farming population. South of El-Ma-an the road climbs an elevation of 3,700 feet, and then descends into the dry plain of Tebuk, sacred to the memory of the prophet, who knelt here in prayer, after the first repulse of the Moslem force which invaded Syria, and prophesied that here, amid the desolation, a town would one day arise. Then the road mounts another summit ridge of 3,750 feet, the Dar el Hamra, or the "Red Land," amid sharp peaks of red sandstone in serried rows, rising from foothills of yellow sand, making weird scenery. Descending

to Medain Saleh and Heliah, it afterward has an easy ascent to Medina, where it was completed in August, 1908, and opened with an elaborate ceremony September 1st, the anniversary of the Sultan's accession. This sacred city, the burial place of the prophet, is about 700 miles from Damascus, and the entire road to Mecca, where he was born, is expected to be finished by 1913. A branch is contemplated from Mecca to Jiddah on the Red Sea coast. Another branch leaves the line at Daraa, about seventy-seven miles south of Damascus, and goes out to the Mediterranean shore at Haifa. Over this Hedjaz railway a large portion of the Moslem pilgrimage from Turkey, Persia and Syria, to Mecca, now travels, the pilgrims taking the camel caravans beyond the temporary terminus.

SOURCES OF THE JORDAN.

Westward from Damascus rises the massive summit of Mount Hermon, and upon its flanks are the sources of the chief river of Palestine, and one of the most famous in the world — the Jordan. This mountain, against whose cool slopes blow the moist winds from the sea, condenses a vast amount of vapor, and thus the "dews of Hermon," that were so welcome to the Israelites, supply many springs which, on its western and southern declivities, combine in three brooks. These unite, at a place called Sheikh Yusuf, to form the sacred river, having an

initial width of about forty-five feet. The Jordan is known as the "swift flowing," and is also the Arabic *esh Sheria,* or the "watering place." The historical source of the river is at Baniyas, in a nook on the southwestern slope of the mountain, elevated 1,080 feet above the sea level, which is now only a small village, but anciently much larger, when it was the Greek Paneas, and subsequently became the Cæsarea Philippi of Herod. This is said to have been the most northerly place visited by Christ, and an early Christian tradition indicates that here occurred the healing of the woman with the issue of blood, recorded by St. Matthew. The town had a castle, of which several towers and some walls remain, while overlooking it from an outlying spur of the mountain is the massive castle of Subeibeh, one of the greatest strongholds in the Holy Land, built by the Franks, in the twelfth century. This source of the Jordan is in a cavern, where a precipitous cliff of red limestone has been broken down by some natural convulsion, so that masses of rocks and *débris* choke the entrance. Underneath these the waters rush out in many rivulets, that first form a beautiful clear basin and then flow swiftly away. This place was long sacred to the sylvan god Pan, and in the face of the cliff are votive niches, while alongside stood the ancient Paneion and Temple of Herod, which he built over the outlet of the stream, in honor of Augustus.

A little way westward is the most copious source of the Jordan, though at an elevation that is some 500 feet lower. This is the *Tel el Kadi,* or the "Hill of the Judge," an extensive mound, rising about thirty or forty feet above the plain. The *Kadi* is the Arabic Judge, and Dan is the Hebrew Judge. On this mound was the ancient city of Dan, the northern frontier town of the land of Israel, described in the Bible as extending from Dan to Beersheba. It was originally the Tyrian city of Laish, before King Benhadad of Syria got possession, and it became the portion of the Danites. On the western side is the most copious fountain in Syria, forming a basin nearly two hundred feet in diameter, from which the stream emerges, which Josephus called the Lesser Jordan. This source provides twice as much water as the stream from Baniyas, and three times as much as the third source, and much larger stream, the Hasbani, that comes down from farther north, originating on the slope of Hermon near Hasbeiya. High to the westward of this latter stream rises the Jebel Hunin, 2,953 feet, surmounted by another great fortress of the middle ages, towering more than 2,000 feet above the Hasbani valley. This castle was greatly damaged by an earthquake in 1837. Jebel Hunin is said to have been the Beth Rehob, the most northerly point in the "Promised Land," reached by the spies of Moses, as recorded in the book of *Numbers.* The Hasbani

flows for about fifteen miles before joining the other sources, and that from Baniyas flows for five miles, descending mostly through thickets and cane-brakes. It goes down from the source nearly 1,100 feet in twelve miles from Baniyas to Lake Huleh, the famed "waters of Merom," that lake being about at sea level.

The Jordan is very tortuous, but its general course is toward the south, and mostly in a deep trough-like valley, called the Ghor, which follows the line of a "fault" or fracture in the earth's surface, and for more than two-thirds of its course the river flows below the sea level. The Jordan is unnavigable; no important town has been built on its banks; and it runs into the Dead Sea, which has neither outlet nor port, and is practically destitute of animal life. From its sources to the Dead Sea, the Jordan rushes down an almost continuous inclined plane, here and there broken by rapids and small falls. From Huleh to the Sea of Galilee is a little over ten miles, and the river descent is 682 feet. Galilee is nearly thirteen miles long, and after leaving it, the river at first descends about forty feet per mile, but the fall gradually decreases to only four or five feet per mile nearer the Dead Sea. In this section the Jordan is so crooked that in a direct distance of sixty-five miles it traverses at least two hundred miles. Its actual flow is in a depression called the Zor, from a quarter to two miles wide, which the current has

hollowed out for itself in the bed of the Ghor. During the rainy season of winter, when the Jordan overflows its banks, the Zor is flooded, and when the torrent declines, the valley produces rich crops. The total length, in a direct line from Baniyas to the Dead Sea, is one hundred and four miles, and the Dead Sea level is nearly 1,300 feet below the Mediterranean, so that the whole descent of the river is over 2,300 feet. South of Galilee the Ghor varies in width from four to fourteen miles. Where it is joined by the Plain of Esdraelon, the width is about eight miles. The river is mostly hidden, in the Zor, by a dense jungle of cane, willow and tamarack, growing to the water's edge in the sunken channel, the Zor generally having steep banks fifty to one hundred feet high. For the last few miles, the stream is free from jungle, flowing through a muddy flat, and is one hundred to one hundred and fifty feet in width. In summer the heat of the Ghor is intense, rising to 110° in the shade, but in the winter nights the temperature will decline to the freezing point.

It is a significant historical fact that in the year 1257, the Jordan, for several hours, was dammed by a landslip, due to heavy rains, near the spot opposite Jericho, where a similar stoppage took place when the Israelites crossed. Two stone bridges cross the river, one above and the other below Lake Huleh, and a wooden bridge crosses on the road from Jerusalem to Gilead and Moab, over on the eastern side.

There anciently were bridges, built by the Romans and the Arabs, on all the leading routes of communication between eastern and western Palestine. When not in flood, the river is easily fordable, and between the Sea of Galilee and the Dead Sea are more than fifty fords, some being of great historic interest, and the most important Abarah, near Baisan, and Bethabara, east of Jericho. The Yarmuk and Jabbuk are tributary streams, on the eastern side, and on the western are the Jelud, passing Baisan and Faria, coming from Shechem. Many salt springs flow into the lower river. This remarkable Jordan valley has been well described as a tropical oasis sunken in the temperate zone and overhung by the Alpine Hermon, so that its products are varied and unique.

Lake Huleh, the upper collecting basin of the Jordan, is a shallow, triangular lake, from ten to sixteen feet in depth, with jungle-bordered and swampy shores, especially on the north, where there is a profuse growth of papyrus. A little way to the northwest is Kades, the Kedesh of the tribe of Naphtali, which was the native place of Barak, who was Deborah's general, and both were entombed here. It is now a small village, with some interesting remains. To the southwest is the large town of Safed, with thirty thousand people, the highest in Galilee, its elevation being 2,749 feet, and its ruined castle, commanding a magnificent view, is a survival of the

wars between the Crusaders and the Saracens. It is overlooked by the highest mountains in Palestine, west of the Jordan, Jebel Jermak, rising 3,933 feet, and on the southern horizon is the magnificent summit of Mount Tabor. This is regarded as a sacred town, for, according to the Jewish tradition, the Messiah is to come from Safed. After the sixteenth century, it was the seat of a noted rabbinical school, of which the most learned teachers were Spanish Jews. To the southward, on the caravan route leading from the sea coast at Acre, inland to Damascus, is the ruined Kahn Jubb Yusuf, which gets its name from an Arabian tradition, that here was the pit into which Joseph was thrown by his brethren, and the more enthusiastic townsfolk still show the pit.

GALILEE.

The land of Galilee is the region to the north and west of Lake Tiberias, being "the district of the heathens," which was colonized by the Jewish tribes of Asher, Zebulon and Issachar, that ultimately extended over to the Litani and the Plain of Esdraelon. It was a land of beauty and fertility, with rich pastures and luxuriant groves, and, in the Roman days was densely populated, attaining its highest prosperity at the time of Christ, when Herod Antipas founded its capital on the shore of the lake, naming it Tiberias in honor of the Roman Emperor.

In coming southward, along the roads from Huleh, into this pleasant region, and descending the Jordan valley, the rider is all the while rounding the green sides of Mount Tabor, and threading its oaken groves on the lower slopes, the famous mountain being in sight almost throughout the journey down to Jerusalem. Just below Huleh, the Jisr Benat Yakub, the "Bridge of the Daughters of Jacob," crosses the Jordan, which is here about eighty feet wide, this stone bridge of the fifteenth century having three arches. This was the great caravan route of ancient times between Egypt and Damascus and the Euphrates, and Jacob is said to have here crossed the Jordan at a ford. The steep river banks are bordered with oleanders and papyrus, and there are remains of a Templar castle, which once controlled the crossing. The Jordan flows briskly down to the Lake of Tiberias, through its deep gorge, and emerges upon a plain at the north end of the lake, there being on a hill slope the ruins of El-Tell, the Biblical Bethsaida, "the house of fish," which was the birthplace of Peter and John, and was rebuilt by Philip, the son of Herod, as a Roman town, being named Julias after the daughter of Augustus.

The Lake of Tiberias was anciently Kinneret, a name derived from its irregular oval form likened to a *kinner* or lute. This name subsequently became Gennesaret, and the lake is also called the Sea of Galilee. It is about thirteen miles long and six

Tiberias and the Sea of Galilee.



miles wide, the waters in places being 160 feet deep, and the surface is 681 feet below sea level, when in normal form. It has rich soils all around, and green sloping shores, the blue waters presenting a pleasant view. On the western shore is Tabariyeh, the ancient Tiberias, the capital, with its black basalt houses, beautiful mosque minaret, numerously domed serai or town-hall, and various churches. On the hill to the north the ruins of the extensive castle overlook the town, and near by is the tomb of the famous Jewish philosopher Maimonides, who lived in the twelfth century. There are synagogues on the bank of the lake, and upon this shore we are told took place the miraculous draught of fishes. The extensive ruins, south of the town, show that the ancient city covered a much larger surface. The hot saline and sulphur springs are much extolled. There are five thousand people here, about two-thirds being Jews. After Titus destroyed Jerusalem, Tiberias became the chief seat of the Jewish nation, the Sanhedrim and School of the Talmud being brought here, and in the second century, the ancient traditional law, known as the Mishna, was published at Tiberias. The study of the Talmud is still flourishing. Saladin attacked Tiberias, and this caused the battle of Hattin to the westward, in which he overcame the Crusaders, July, 1187, and captured Palestine. On the hill of Hattin is shown the grave of Jethro, and it is also called the "Moun-

tain of the Beatitudes," being regarded as the scene of the Sermon on the Mount.

On the lake shore, north of Tiberias, is the little village of Mejdel, which was Magdala, the birthplace of Mary Magdalen. A gorge comes down, having bordering cliffs nearly 1,200 feet high, and the ruins of a castle survive, which was composed mostly of caverns in the rocks connected by passages, an almost inaccessible fastness, haunted by robbers in the Biblical times. Herod besieged them, and could only reach and destroy them by letting down soldiers, in cages, on the face of the cliff, to the mouths of the caverns. Hermits afterward sought refuge in these caves. Numerous springs and streams feed the lake, among them being the copious fountain of the Ain et Tabigha, the "seven springs," once supposed to be the scene of the miraculous feeding of the multitude, mentioned by St. Mark. On the northwestern border of the lake is Tell Hum, which has extensive ruins, and was the ancient Capernaum. Here was St. Peter's house, and in the sixth century a church was erected on the site. The Franciscans now control the place. Up the ravine of a brook, coming out of the northwestern hills, are the ruins of Kerazeh, which was the ancient Chorazin, an important town at the beginning of the Christian era. Across on the eastern shore of the lake are ruins of cities of Biblical times, among them Gamala, of the "possessed swine," which got

its name from the resemblance of the hill, on which it stood, to the back of a camel, Susiyeh, the old time Hippos, and Kursi, which was the Gergesa of St. Matthew. To the westward of the lake, on the road from Tiberias to Nazareth, is El-Meshhed, the Goth-Hepher of Zebulon, which was Jonah's birthplace, and near by is the spring of Kafr Kenna, the Cana of John, where the water was made wine. Here are both Roman and Greek churches, the latter having stone jars that are solemnly exhibited as having been the ones used in the miracle. The actual site is now occupied by a ruined synagogue, which stands where

> The conscious water saw its God and blushed.

The shores of the Lake of Tiberias are not pleasant as a habitation. Lying so low, and being shut in by the western hills, the climate in summer is very warm, with high thermometer, ague and fevers abounding. The Jordan flows out of the southern end of the lake, at first in a comparatively straight course, but soon becomes wayward and tortuous. To the westward rise the noble green slopes of Mount Tabor, dominating the view. The Jordan receives the Yarmuk just below the outlet of the lake, which comes from the Hauran Mountains, off to the north-east, and contributes a volume of water fully equal to that flowing from the lake. Farther down, the railway from the coast to Damascus, crosses the Jor-

dan at the Mujami bridge, a structure about two hundred feet long, and the road then ascends the vale of the Yarmuk. About sixteen miles south of the lake, the ravine of the Jalud tributary is cut steeply down through the western hills to the Ghor, and thus brings in the railway. In an expansion of this valley, elevated about 300 feet above the river, is the village of Beisan, which was the Beth Sheen of the Old Testament, and the Scythopolis of the Greeks and Romans, then a much more important place than now. To the northward rises Mount Gilboa, and westward, toward Mount Carmel, spreads the Plain of Esdraelon, whence comes the Jalud. In Saul's time it was in the territory of Manasseh, though belonging to the Canaanites, and when Saul, from Mount Gilboa, came here to battle on the plain, and was beaten by the Philistines, his body, and those of his sons, were gibbeted at Beth Sheen until the men of Gilead took them down and gave them honorable burial. Then was made David's plaintive lament for Saul and Jonathan. There are numerous ruins all about, showing its ancient extent and importance — theatres, forts, churches, temples and tombs.

SAMARIA.

Ancient Samaria was the district of central Palestine, westward of the Jordan, and its name came from the isolated, terraced hill, rising more than

three hundred feet above the lowlands of the plain, whereon is now the village of Sebastiyeh. This was originally Shamron, the "watch hill," founded by King Omri of Israel, in the ninth century B. C. It was the capital for a time, until taken by the Assyrians. Herod rebuilt it, as Sebaste, the Greek name for Augusta, and here St. Philip preached the Gospel, as recorded in *The Acts.* High upon the hill-top, the Crusaders' Church of St. John the Baptist, a long way off, catches the eye, as the visitor approaches the town. It is now a mosque, and is said to have been built over St. John's tomb, the Moslems reverencing him as a prophet. They take you down into a small chamber, hewn out of the rock, in the crypt, and look through apertures into three empty tomb-chambers, and the tradition is told that these were the tombs of Elisha, of Obadiah, and of John the Baptist. There are extensive ruins in the town, showing that it once had elaborate structures. The summit of the hill, whereon Herod erected his temple, is at an elevation of 1,452 feet above the sea, and *Isaiah* compared it to a crown, the outlook over the lower and gently sloping hills, all around, being superb.

On a terrace below is the Street of Columns, which Herod carried around the hill, making a colonnade more than a mile long and sixty feet wide, some of the columns being monoliths, and still standing. The hill gave its name to the re-

ligious sect of the Samaritans, which is still represented by a few families here, though there is a larger community of them, numbering possibly two hundred, at Nabulus to the southward. They claim to possess the orthodox religion of Moses, and declare that the true sanctuary of God's choice is Mount Gerizim, overhanging that city, where they anciently had a temple.

Nabulus, which was the Greek name for Shechem, the patriarchal city of the "shoulder back," commanding the pass on the road to Jerusalem, is but a little way southward. Here the route to the Holy City turns toward the east, to go through the mountain gorge, between Ebal to the north, the summit rising 3,077 feet, and Gerizim to the southward, elevated 2,849 feet. This is the vale of Shechem, and provides an easy route between the coastal plain of the Mediterranean and the deep Jordan depression to the eastward, and at the highest point of the watershed, elevated about 1,870 feet, the vale is not more than 300 feet wide. Here stands the city of Nabulus, commanding not only the great road, coming north from Jerusalem, and branching here, both to the northeast and to the northwest, but also other routes from the coast going over to the Jordan. The situation of ancient Shechem, at the junction of so many important roads, gave it strategic power in early times, and it is still a busy town of twenty-five thousand people, with a military garrison, and

having considerable trade. The settlement was said to be old in the days of Abraham; Joshua gathered here the last assembly of his people; Abimelech, the son of Gideon and of a daughter of Shechem, once ruled it; Rehoboam's national assembly met here in the tenth century B. C.; it was Jeroboam's capital, and fifty years later Omri transferred his royal residence to the then newly founded Samaria, the name of which gradually overspread the entire surrounding country. Then came the pagans, and from their union with Israelites who had been left behind in the Assyrian conquest sprang the race of Samaritans, who built their temple on Mount Gerizim, where it stood until 129 B. C., when it was destroyed, though the site was always afterward held sacred. The Jews regarded the Samaritans reproachfully, and in the first century of our era Vespasian conquered Shechem, slaying eleven thousand people. Rebuilt after the war, the city was named Flavia Neapolis, whence came the present Greek title of Nabulus. The Samaritans still conduct their ancient religious ceremonies, and they expect the Messiah to appear here six thousand years after the creation of the world. They celebrate all the Mosaic festivals, and thrice annually make pilgrimages to their sacred Mount Gerizim.

Upon the large plateau, forming the summit of the mountain, are the ruins of a castle of the Roman days. There are also the foundations of an ancient

Christian church, which antedated the Arab conquest. At a lower level, are some massive constructions, which, according to the tradition, are the twelve stones of the altar that Joshua originally erected, while in the centre of the plateau is a projecting rock, the Samaritans describing it as the site of their altar. Profuse ruins appear everywhere, paved terraces and many cisterns showing that the top of the mountain once was crowned with buildings. Abraham, according to one tradition, came here to offer up his son Isaac as a sacrifice, and the exact spot is pointed out. The noble prospect from the mountain top displays the broad plain of El Makhna, to the eastward, with the mountains of Gilead as a background beyond the Jordan, the grand peak of Osha, elevated 3,600 feet, towering conspicuously. Over to the west is the distant blue band of the Mediterranean, with Mount Carmel in the northwest. Mount Hermon is to the northward, but the greater part of that view is dominated by the massive Mount Ebal, rising much higher than Gerizim, across the narrow ravine, down in the bottom of which is the town. There are ruins of a castle and a church on Ebal's summit, and also a Moslem chapel, which attracts pilgrims, and is said to contain the skull of John the Baptist. In the town, nestling within the long ravine, are many manufactories of olive-oil soap, which is the chief industry. There are various Christian mis-

Jacob's Well.



sions, having churches and schools, and the numerous streams, coming from springs high on the mountain sides, make rushing waters everywhere. The Great Mosque of Nabulus was originally a Christian church, built in Justinian's reign, and rebuilt by the Crusaders. There is also the "Mosque of Victory," another Crusaders' church, the "Mosque of the Lepers," some of whom live here, and the "Mosque of Heaven," standing on the alleged spot where Jacob rested when Joseph's coat was brought him by his brethren. Yet another, and more modern, mosque stands where the Moslem tradition says was the "Tomb of Jacob's Sons." In the Samaritans' synagogue is a codex of the Pentateuch, which they claim was written by the grandson or great-grandson of Aaron; but this tale is doubted.

The ravine, between the mountains, extends eastward to the plain of El Makhna. The roads, coming from the west and the north, unite and turn southward toward Jerusalem. Here, about a mile from Shechem, is the traditional Well of Jacob. Before reaching it is Joseph's tomb, the "parcel of ground" referred to in the book of *Joshua,* which was bought by Jacob, and where were laid "the bones of Joseph which the children of Israel brought up out of Egypt." Jacob's Well is a cistern, about eight feet in diameter and very deep, its opening being in the crypt of a Crusaders' chapel, built on the ruins of an earlier church. This is the well where Jesus met

the woman of Samaria, who came from Sychar. Farther south is Awertah, with the tombs of Eleazar and Phineas, and still farther, the ruins of Seilun, the Shiloh of Scripture, where the temple of Jehovah stood, with the Ark of the Covenant; the daughters of Shiloh, as recorded in the book of *Joshua,* giving dances at the annual festival; and here lived the venerable Eli and the youthful Samuel. There are remains of various ancient structures, with a terrace on the hillside, where it is said the tabernacle stood. The route to the southward crosses the favored territory of Ephraim, and, at its frontier, comes to Beitan, which was Beth-el, the "House of God," a town allotted to the tribe of Benjamin. It was at Beth-el Jacob had his dream of the ladder reaching to Heaven, with the angels ascending and descending. To the westward is Tibneh, where, among some rock-tombs, the grave of Joshua is shown. Going farther south, the route crosses the land of Benjamin, passing El Bireh, or the "cistern," so called from its abundant water supply, and the village of Ramah, mentioned in the book of *Kings,* finally entering Jerusalem by the Damascus Gate.

JERICHO AND THE DEAD SEA.

The winding and erratic Jordan flows down through the Ghor, below Lake Tiberias, and the high hills, on its western verge, culminate in the lofty sum-

mit of the Karn Sartabah, rising 2,227 feet above the river, being the conspicuous landmark of the valley. The Talmud records that this peak belonged to a chain of mountains, whereon the advent of the new moon was proclaimed by a series of beacon fires. There are ruins of a spacious castle on the top, a stronghold of Herod. The land westward of the Jordan, and south of Samaria, is Judea, the name derived from the kingdom of Judah, and within it were enacted the principal events of the life and death of Jesus. It is the Mecca of pilgrims, and the sacred home of the foundation of the Christian Church. Thus writes the good Quaker poet Whittier:

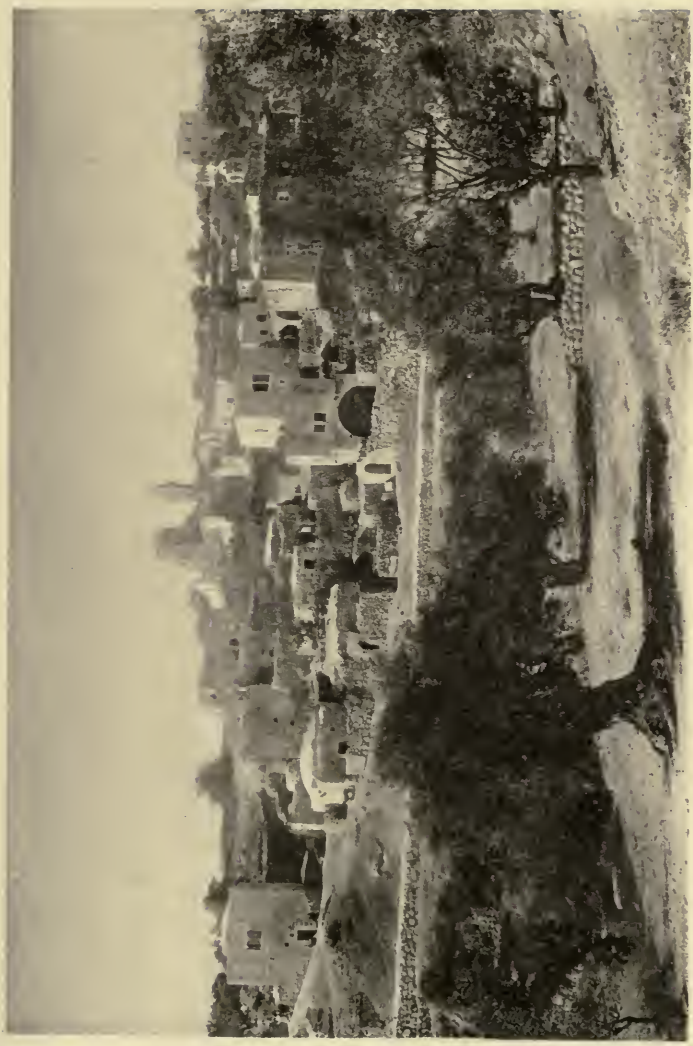
> Blest land of Judea! Thrice hallowed in song!
> Where the holiest of memories, pilgrimlike, throng:
> In the shade of thy palms, by the shores of thy sea,
> On the hills of thy beauty, my heart is with thee.

The caravan route, down the western side of the Ghor, from Beisan, leads to Jericho, and then continues, by climbing out of the valley, to Jerusalem. Coming down from the Holy City, this latter route reaches Bethany, a few miles away, a wretched village of hovels now, but famous as the home of Lazarus, Mary and Martha, where Jesus restored Lazarus to life. The present Arabian name of the village is El Azariyeh, meaning "Lazarus." They have here a ruined tower, which is pointed out as the house of Simon the Leper, in which Jesus was

anointed by the woman, with precious ointment, and near by is a cave tomb, where Lazarus is said to have been buried, and was raised from the dead. A few feet away is the supposed site of his house, but this is rivalled by another site — one location being held by the Greek Church and the other by the Roman Catholics. The Moslems control the tomb, and have a small mosque alongside, for Islam regards Lazarus as a saint. Numerous churches and monasteries were built at Bethany, in the early Christian era, but the Moslems, when they got possession, destroyed most of these structures. Near the village, on the road to Jericho, is a Greek chapel, enclosing the "Stone of Rest," a small boulder, marking the spot where Martha met Jesus, when she went out to meet him on his way to help her brother. The road beyond descends through a ravine, past the Apostles' Spring, and reaches the Kahn Hadrur, where is located the scene of the Parable of the Good Samaritan. The "Hill of Blood," named from its red rocks and surmounted by a castle of the Crusaders, overlooks the Kahn. A little way farther, upon coming out of the ravine, the visitor's view develops into a fine landscape of the Jordan valley and the Dead Sea, its deep blue waters stretching far away to the southward. Passing the ruins of ancient Jericho, the route soon enters Eriha, the modern village, high above the Jordan, yet 820 feet below the level of the Mediterranean. It has barely three hundred residents, and



Bethany.



the greater part of these are a woefully degenerate race and derive their means of sustenance from the tourists passing through that place.

The hill of Karantel rises near the village, and here, in a grotto, now used as a chapel, Jesus is said to have spent the forty days of his fast. There are various hermits' caverns in the hill, and also a monastery. From this hill flows the copious stream of the "Sultan's Spring," which is said to have been the fountain where Elisha, according to the book of *Kings,* healed the waters with salt, whereupon the early Christians called it "Elisha's Spring." There are sugar mills along its outflow stream, for in early times the sugar cane was extensively cultivated. Here was located the ancient Jericho, belonging to the tribe of Benjamin, enclosed by walls, and captured by Joshua, after the Israelites crossed the Jordan, their mighty shout, after the encircling marches, throwing down the walls. Afterward Jericho was moved farther southward, where it was located in the Roman days, while the modern village is to the eastward. Herod greatly embellished the Roman town, and here he died, while from it Jesus began his last journey to Jerusalem. The modern village was begun by the Crusaders, but it decayed under the later Turkish rule. The only relic they have is a tower of the Crusaders' period, which is said to occupy the site of the House of Zaccheus, and as late as the fourth century, the sycamore tree into which he

climbed to see Christ was described as still standing. Excavations made in 1907 have disclosed the ancient city wall, built of brick on a stone foundation, and about ten feet thick, increasing on the western side to forty feet thickness. There have also been uncovered remains of rows of ancient Hebrew houses, having inscriptions in the old Hebrew characters.

It is not far away to the Jordan, at the ford and bathing place, where the Israelites crossed the river. On the route is Gilgal, where were placed the twelve stones which Joshua ordered taken out of the river bed. In the Crusaders' time a small church here enclosed these stones. Near by is the grotto where John the Baptist dwelt, now the Greek Monastery of St. John, its first predecessor having been erected by the Empress Helena. At the ford and bathing place is supposed to have been the scene of the baptism of Jesus. Here are also the location of the miraculous division of the waters by the mantle of Elijah, when he and Elisha passed over; and here Arprobus, afterward St. Christopher, carried the youthful Jesus across. Mrs. Mulock Craik thus tells the sacred story:

> "Carry me across!"
> The Syrian heard, rose up, and braced
> His huge limbs to the accustomed toil:
> "My child, see how the waters boil!
> The night-black heavens look angry-faced;
> But life is little loss.

"I'll carry thee with joy,
If needs be, safe as nestling dove,
For o'er this stream I pilgrims bring
In service to one Christ, a King,
Whom I have never seen, yet love."
"I thank thee," said the boy.

Cheerful, Arprobus took
The burden on his shoulders great,
And stepped into the waves once more,
When lo! they, leaping, rise and roar,
And 'neath the little child's light weight
The tottering giant shook.

"Who art thou?" cried he, wild,
Struggling in middle of the ford;
"Boy as thou look'st, it seems to me
The whole world's load I bear in thee."
"Yet, for the sake of Christ, thy Lord,
Carry me," said the child.

No more Arprobus swerved,
But gained the farther bank, and then
A voice cried, "Hence, Christopheros be!
For, carrying, thou hast carried Me,
The king of angels and of men,
The Master thou hast served."

And in the moonlight blue
The saint saw not the wandering boy,
But Him who walked upon the sea
And o'er the plains of Galilee,
Till, filled with mystic, awful joy,
His dear Lord Christ he knew.

Oh, little is all loss,
And brief the space 'twixt shore and shore
If Thou, Lord Jesus, on us lay
Through the deep waters of our way,

The burden that Christopheros bore—
To carry Thee across.

This ford is believed to be the Bethabara, mentioned in the book of *John,* and there are two monasteries near it. Many pilgrims come here for bathing and baptism, and they have been doing so since the days of Constantine, the Greeks, particularly, attaching great importance to the termination of a pilgrimage by the bath in Jordan. Much water is taken from the river to be carried home for baptisms, and a large traffic is conducted in shipping casks of Jordan water to Europe and America, under a Turkish concession. After Elijah had passed over this ford, with Elisha, through the miraculous use of his mantle, in making a crossing in the river torrent, he went but a little way beyond the bank, where he was carried up to Heaven by the fiery chariot and horses in the whirlwind. "Elijah's Translation" has been quaintly described by the Rev. Benjamin Colman, who ministered in Boston two centuries ago:

'Twas at high morn, the day serene and fair,
Mountains of luminous clouds rolled in the air,
When on a sudden from the radiant skies
Superior light flasht in Elisha's eyes.
The Heavens were cleft, and from the Imperial throne
A stream of glory, dazzling splendor, shone;
Beams of ten thousand suns shot round about,
The sun and every blazoned cloud went out;
Bright hosts of angels lined the Heavenly way
To guard the saint up to eternal day;
Then down the steep descent, a chariot bright,

And steeds of fire swift as the beams of light.
Winged seraphs ready stood, bowed low to greet
The favorite saint, and hand him to his seat.
Enthroned he sat, tears formed with joys his mien,
Calm his gay soul, and like his face, serene.
His eye, and burning wishes to his God,
Forward he bowed, and on to triumph rode.

The impetuous Jordan flows through the thickets of thorn and reeds, and over the clayey, salt-covered soil, to the Arab's "Sea of Lot," which we know best as the Dead Sea. Here the river is lost in the beautiful blue and placid expanse of waters, which have no outlet, being all taken off by evaporation. Its borders support neither animal nor vegetable life, for there is too much salt. There grows, however, in the plain of Jericho and some of the neighboring valleys, the peculiar plant which bears the "Apple of Sodom." This is a woody shrub, three or four feet high, bearing a beautiful fruit resembling an apple, at first tinged yellow and afterward red. When fully ripened it contains, within the attractive rind, nothing but dry seeds and a dusty powder, the taste being nauseous beyond description. These are the —

Dead Sea fruits that tempt the eye
But turn to ashes on the lips.

The Greeks and Romans named the Dead Sea the "Sea of Asphalt," but Mohammed having included the destruction of Sodom and the rescue of Lot in the Koran, this gave the Arabic name. The sea lies low down, in the central depression of Syria, so that

its surface is about 1,300 feet below the Mediterranean, but the water level will vary twenty feet between the wet and dry seasons, and the greatest depth is 1,310 feet, thus bringing the bottom 2,600 feet below the Mediterranean. The length is forty-seven miles, and the greatest breadth about ten miles. The geologists tell us that this Jordan valley depression comes from the end of the tertiary period, and that it was the reservoir for the tremendous rainfall of the first ice-age, when the Dead Sea level was about 1,400 feet higher than now, or a hundred feet above the Mediterranean, and the sea then extended as far northward as the Lake of Tiberias. Precipitous mountains flank it on both sides, with very little space between their bases and the water. The prodigious evaporation is shown by the fact that the average daily amount of water coming in from the Jordan is about six and one-half millions of tons. This causes the great impregnation of salt, and there are huge deposits of rock-salt around the sea, particularly at the southwestern end. There is about 26 per cent of solid substances in the water, 7 per cent being chloride of sodium, a large amount of chloride of magnesium, giving a nauseous bitter taste, and also chloride of calcium, making it smooth and oily to the touch. The bather will not sink, but floats, without exertion, on the surface, and upon emerging, his body is coated with salt. The scenery is wild and desolate, the mountains of Moab, above



Place of the Saviour's Baptism, River Jordan.



the eastern bank, presenting a fine serrated ridge against the sky, with varying tints as the sunlight may strike it. The Dead Sea has scarcely any boats upon its surface. It, with the Jordan valley and the river, is the personal property of the Turkish sultan, so that it is leased out as a monopoly, and the excessive salt quickly destroys the boats of the native company which controls the navigation.

The land to the eastward, beyond the Dead Sea and the Jordan, and to the northward of Moab, is Gilead, the pastoral region inhabited by the Israelites, and having on its eastern border the region of the Ammonites, with whom they waged almost perpetual war. Jephthah and Saul fought the Ammonites, and David conquered them. From the Jordan valley, the surface of the land ascends steeply, and here is the town of Es-Salt, supposed to be the Ramath Gilead of the book of *Kings* and the Mizpah of the *Judges*. It now has about fifteen thousand population, mostly Moslems, there being also Christian missions. Not far away, is the highest summit of the mountains of Gilead, the superb Jebel Osha, rising about 3,600 feet, the tomb of Osha, the Moslem name of the prophet Hosea, being upon the summit, which gives a magnificent view over a large part of Palestine. To the northeast is Jerash, the Roman Gerasa, one of their Arabian strongholds, that declined, however, under the subsequent Moslem rule, and is now a ruin, having as its principal

feature, the Great Temple of the Sun. Some distance southward, and east of Es-Salt, is Ammon, now a station on the Hedjaz railway from Damascus to Mecca, and chiefly a colony of Circassians. This was Rabbath Ammon, the capital of the Ammonites, captured by Joab as described in *Samuel.* Its citadel and remains date from the Roman times. The whole adjacent region is covered with ruins, and to the westward is the castle of Ank-el-Emir, the ancient white Tyros castle, described by Josephus. Farther south we get into the land of Moab, coming to the ruins of Heshbon, which was originally the capital of the Amorites, and to Madeba, near by, both these places having been allotted to the tribe of Reuben, but they came into Moabite possession in the ninth century B. C. There are Greek, Roman and also Christian remains. Overlooking Madeba, from the north, is Mount Nebo, rising 2,643 feet, its summit giving an admirable view across the Dead Sea and the Jordan, to Galilee and Mounts Hermon and Carmel. On this mountain top are a stone circle and other ruins, and it was from here that Moses, as recorded in *Deuteronomy,* obtained his view of the Promised Land before he died.

It was at Dibon, to the southward of Mount Nebo, the ancient Dibon of the tribe of Gad, which the Moabites took, that was found in 1868 the famous Moabite Stone of King Mesha, now in the Louvre. At Main, not far away, was the birthplace of Elisha,

and the whole region is covered with remains of Moabite towns, the ancestor of the race, Moab, having been the son of Lot. This warlike people compelled the Israelites to pay them tribute, and consequently Saul and David fought them (the latter's great-grandmother being the gentle Ruth, a Moabite woman) and in turn David compelled Moab to pay Israel tribute. This payment was refused when Ahab died, Mesha then being their king, and protracted wars ensued, Israel being successfully resisted and victorious Moab continuing as an independent nation, though disappearing before the Christian era. El-Karak was the ancient Kir of Moab, and is now a ruin, covered with poor huts, which are so numerous that they house over thirty thousand people. The Moabite Stone, which was inscribed in the ninth century B. C., is the earliest inscription in the Hebrew-Phœnician writing known to us. It was a piece of black basalt, about three feet eight inches high, over two feet wide and fourteen inches thick. The inscription covers thirty-four lines of very good writing. When the stone was found, there was a quarrel among the Arabs about its sale, and it was broken in pieces, of which the three largest, embracing most of the stone, were secured for the Louvre, as well as a plain copy of the inscription taken before it was broken. In this inscription, Mesha, the Moabite king, relates that after the death of Ahab his god Chemosh enabled

him to shake off the yoke of Israel, and fortify various towns against the Israelites. From all these places in Moab, the land falls off sharply to the deep valley of the Dead Sea, and then, on the western shore of the sea, it rises as steeply to the high hills of Judea, whereon is the Holy City of Jerusalem, elevated nearly 3,900 feet above that great depression, and about 2,550 feet above the surface of the Mediterranean.

THE APPROACH TO JERUSALEM.

The visitor to Jerusalem, from whatever direction he may come, whether from Jericho, the Dead Sea, the Jordan, Arabia, or the westward, toils up an ascent. Usually he goes from Jaffa, on the Mediterranean coast, whence there is a railway of fifty-four miles, and a caravan route, usually keeping it close company. An electric road is also projected. These roads cross the famous plain of Sharon, and pass Lydda, the tomb of St. George, where, according to the Moslem tradition, Mohammed declared that at the last day Christ would appear at the city gate and slay the Antichrist. A church now stands over St. George's tomb, parts of it having been built by the Crusaders. Beyond is Ramleh, its chief attraction being the "Tower," a mosque built by the founder, the Khalif Suleiman, in the eighth century, though the actual tower is said to have been the work of the Crusaders. It is here that the

"forty martyrs" repose in the vaults, both the Mohammedan and the Christian traditions claiming them. This lofty tower stands out boldly against the pale blue sky, an attractive landmark, whoever may have built it or may have been its special martyrs. From the top, there is a view far across, from the sea to the mountains, which in the distant southeast encompass Jerusalem. A little way farther on is the village of Aker, which was the Philistine Ekron, named in the book of *Kings* as one of the five chief cities of that nation, and near by are the ruins of Gezer. This was a Canaanite town, presented to Solomon, and its history goes back to the most remote antiquity. The excavations of the Palestine Exploration Fund, going on for several years prior to 1906, have disclosed here eight cities, built one upon the other, the lowest showing that the inhabitants then lived in caves, and made their implements of flints, thus indicating the mode of life as early as 3,500 B. C. The architecture, pottery, weapons, rings, seals and jewels found here also developed an Egyptian residence as early as the twenty-fifth century B. C., while bronze and iron appear later, and the Canaanite and Jewish cities are shown as superposed above the others, in this most ancient place.

Latrun, a small village, gets its name from the Latin *latro*, a robber, and is said to have been the home of the penitent thief crucified with Jesus;

and close by is Amwas, which was the Emmaus of the Old Testament, that the Romans afterward called Nicopolis, the "City of Victory." Here the Saviour appeared, on the evening of the Resurrection, to two disciples in the breaking of bread, as recorded in *Luke*. The Vale of Sorek, through which the railway is constructed, gives it a route up into the mountains, and here was the home of Delilah, the Philistine, with whom Samson of the tribe of Dan, who was twenty years a judge in Israel, fell in love. She wrought his undoing, and high on the mountain side, to the eastward of the railway, is shown the cave, which is called Samson's cavern, where, according to the legend, the strong man's locks were shorn by the perfidious Delilah, when she betrayed him to the Philistines, who put out his eyes and carried him off in captivity. The village of Abu Ghosh, was the Karyet el Enab, or "town of grapes" of medieval times, and is said to have been the Kirjath-Jearim, or "forest town" of *Samuel*, to which was taken the Ark of the Covenant, from out of the possession of the Philistines, into the house of Abinidab, where it rested for twenty years. This place is adorned with a beautiful church, recently restored, that was dedicated to St. Jeremiah in the fifteenth century. Gradually the traveller approaches the Holy City, and in front appear the bright "Dome of the Rock" (the Mosque of Omar), and the distant tower on the Mount of

Olives. The city is hidden behind its yellow walls, but the five-domed Church of the Russians, with their imposing cluster of buildings, to the northward, outside the walls, and many other church towers and domes appear, the Holy City being entered through the ancient Jaffa Gate, which the Arabs call the Bab el Chalil, or "Gate of Hebron." Here go in the largest concourse of pilgrims and travellers, as the Jaffa road is the most frequented route to Jerusalem.

The approach to Jerusalem from the west, however, is by no means as impressive as that from Jericho and the east. Coming from that direction, the visitor at once opens up the grand view of the two great ravines, cutting the city off from the surrounding tableland, and sees, in its completest splendor, the magnificent "Dome of the Rock," and its beautiful environment. It was from this side that Jesus first saw Jerusalem, and when he beheld it upon the site where the Mosque of Omar now stands was the beautiful Temple of Herod, with thousands of Israelites attending the Feast of the Passover. Over beyond was the wooded hillside of the Mount of Olives, and between them, the deep Valley of Jehoshaphat, with the brook Kidron flowing through it. Jesus crossed this vale, ascended the slope of Mount Moriah, entered Jerusalem by what afterward was named the "Gate of the Virgin," the *Bab Sitti Mariam,* and soon was walking in the

narrow winding "Street of Woe," the Via Dolorosa, the first, as it was the last, street of the Holy City that he trod.

THE HOLY CITY.

Jerusalem is neither a large nor a populous city. The walls enclosing the older town extend about two and one half miles around an oblong quadrangle, and the city and suburbs, embracing over a thousand acres, may have a hundred thousand inhabitants. These are mostly Jews, as here and elsewhere in Palestine the Zionist movement has brought recently an influx of Jewish settlers, who occupy the lands in fertile sections and are largely settling the towns. From the Palestine mountains, rising to the northward, there extends southward a broad ridge of limestone, surrounded on three sides by precipitous valleys, and Jerusalem is built on the southern extremity of this ridge. Along the eastern side, and between it and the Mount of Olives, is the depression of the brook Kidron, known as the Valley of Jehoshaphat, and along the western side, is another valley, sometimes called Gihon, not so deep, which turns sharply eastward, around the southern extremity of the ridge, and then deepens, as it goes on to join the former valley. This is the Valley of Hinnom, the Hebrew Gehinnom, and the Greek Gehenna, and the three valleys thus enclose the Holy City, around three-fourths of its circum-

ference, finally going off as a deep ravine to the Dead Sea. The southern promontory of the city is the "Hill of Evil Counsel," where the priests took counsel against Jesus to destroy him; and the deep gorge at its base divides it from the "Mount of Offence," where Solomon practiced idolatries. Northward from this deep gorge extends a ravine, within the city, known as the "Tyropœon Vale," or the "Valley of the Cheesemongers," thus named by Josephus. On its western side was Mount Zion, the dwelling place of Jehovah, as described by the prophets Joel and Micah, and here was the ancient city, the "Daughter of Zion," so called in *Isaiah*. The City and Castle of David were on the southern part of the eastern hill, having on the higher ground, to the northward, the Palace and Temple of Solomon, its religious designation being Mount Moriah. On the site of the Temple is now the Mosque of Omar, the present "Dome of the Rock." The wall of the city is an irregular quadrangle, with eight gates, one of them, the Golden Gate, having long been closed. There are two chief streets, leading from opposite gates, and crossing at right angles, in the middle of the city, dividing it into four quarters, the Moslems' quarter being the northeast, the Jews southeast, the Armenians southwest, and the Christians northwest. The streets are badly paved and dirty, and outside of the great religious landmarks, there is little that is attractive. Quite a large modern suburb, with better

buildings and streets, extends to the northwest of the old city.

Urusalem, the "City of Salim" meaning the "City of Peace," is referred to in Egyptian records, many centuries before Christ, and it was a Jebusite stronghold, when David captured it for his residence, and made it the City of David, a thousand years before the Crucifixion. Solomon built his Temple and also a palace and fort, and afterward the city became the capital of the kingdom of Judah, and had various vicissitudes, Nebuchadnezzar ultimately carrying the people away captives, the Temple and most of the city being destroyed. The second Temple was built in the sixth century B. C., and afterward Jerusalem was successively held by Alexander, the Ptolemies, Antiochus, the Maccabees, and ultimately by the Romans. Under the latter Herod again rebuilt the Temple and the city, its walls having seventy-five towers, and at the time of Christ it was both prosperous and populous. Agrippa completed the north wall, with ninety towers, the most imposing being Psephinus, at the northwest angle, rising 100 feet, and standing on the highest ground of the city, elevated nearly 2,600 feet. More trouble came, however; Vespasian despatched an army to conquer Palestine, and under his son Titus, A. D. 70, Jerusalem was captured and destroyed, the Temple burnt, and most of the people slain. Hadrian, in the second century, made a sort of revival,

but afterward the city was in obscurity for centuries, under Persian and other rulers, being captured by the Arabs in the seventh century. Then came the Crusades, and the Christians got possession in 1099, but in 1187 Saladin was the conqueror, and since then it has been a Moslem city, the Turks being the rulers from 1517. They call it El Kuds, or "the Holy," and next to Mecca it is their most sacred city. The tradition is, that in the second century, a Christian bishop, Marcus, was consecrated, and from that time Jerusalem became a place of pilgrimage. The Empress Helena came on her pilgrimage, in 335, and found the holy places, which were marked by chapels, and under her son Constantine, Christianity dominated the Roman Empire, he making the cross the standard for the Roman legions. Thus Jerusalem became the leading shrine in the world, and its Arab and Turkish control, with the maltreatment of pilgrims, have been the causes of some of the greatest wars, among the most prominent being the Crusades.

The conspicuous edifice, in the Holy City, is the Mosque of Omar, the renowned "Dome of the Rock," seen from afar on all approaches. This building stands upon Mount Moriah, on the eastern side, in the walled enclosure of about forty acres, called the *Haram esh Sherif,* or the "Noble Sanctuary." The "Dome" is a magnificent octagonal structure, covered with variegated marbles, and sur-

mounted by porcelain tiles, of blue and white, edged with blue and green. Each side is about sixty-six feet wide, and it stands upon an elevated platform, in the highest part of the enclosure, rising a hundred and fifteen feet, being surmounted by a crescent. This Dome covers Es Sakhra, the "Holy Rock," a granitic mass, fifty-eight by forty-four feet, elevated four to six feet above the pavement, which was the most sacred place in ancient Jerusalem. There is a hollow under the rock, into which steps descend, and according to the Talmud it covers the mouth of an abyss, in which the waters of the flood were heard roaring. Here Abraham, the tradition says, was about to sacrifice Isaac, and Jacob made it his pillow and anointed the rock, which was then regarded as the centre of the world. It became the threshing-floor of Araunah, the Jebusite, which David bought and made an altar, and this caused Solomon to select it as the site for the Temple. It was called the "Stone of the Foundation"— the spot on which the Ark of the Covenant rested. When Jerusalem was destroyed, Jeremiah is said to have concealed the Ark beneath it. Jesus, according to the tradition, found the great and unspeakable name of God (Elohím) written here, and then began his miracles. The Moslems tell us that the rock is held over the abyss without support, and in the hollow beneath there are seats shown where Abraham, David, Solomon and Elijah were in the habit of praying; that



Mosque of Omar, Jerusalem.



farther underneath is the "Well of Souls," where they assemble twice weekly for prayers; and that below is a river of Paradise and also a gate to hell. One prayer here, said Mohammed, was better than a thousand elsewhere, and he made his final prayer here alongside the rock, and then ascended to Heaven, on his miraculous steed El Burek. His head bumped the ceiling, and the impression is shown, while the rock endeavored to follow him in the flight upward, but an angel restrained it, and on the rock is still the mark of the angel's hand. The sacred rock, on this occasion, spoke, and its "tongue" is over the entrance to the hollow; it also afterward greeted Omar. When the last day comes, here will resound the blast of the trumpet, announcing the judgment; God's throne will then be planted on the rock, and the Sacred Kaba of Mecca will arise and come to it at Jerusalem. The banners of Mohammed and Omar are preserved in the Dome, and also hairs from the prophet's beard, while his footprint is shown in a corner, this in medieval times having been also called the footprint of Christ. At the northern entrance there is a slab of jasper in the ground, which was the cover of Solomon's tomb, and into it Mohammed drove nineteen nails of gold. One of these falls out at the end of every epoch, and when all are gone, the end of the world will come. The devil is said to have been here one day, and destroyed all but three and one-half of the nails, when

the angel Gabriel fortunately happened by and drove him off.

Such is the sacred rock, which was the "Holy of Holies" of King Solomon's Temple, the enclosure of the Haram being the most interesting part of Jerusalem. The building of the Temple was continued by Solomon's successors. After its destruction in the sixth century B. C., Zerubbabel conducted the exiled Jews back to Jerusalem, and built the second Temple on the site, which was completed 516 B. C., but was much inferior in size and splendor. This structure was repeatedly plundered and ultimately destroyed, and Herod, in the year 20 B. C., began building the third Temple in elaborate magnificence, but it was never fully completed, and was burnt A. D. 70. Then Hadrian erected here a temple to Jupiter, which the earliest Christian pilgrims found still standing. It fell into decay, and when Omar came in 636, the place was practically a heap of rubbish. The "Dome of the Rock" was built in the seventh, and restored in the ninth century, the Crusaders, when they arrived, taking it for Solomon's Temple, so that they built churches in various parts of Europe on its model. It is approached by broad flights of steps, and has elegant arcades on each front, with gates facing the four cardinal points of the compass, the northern portal being called the "Gate of Paradise." The interior, about 175 feet in diameter, is divided into three concen-

tric circles, by rows of columns, and in the decorations are inscribed various verses of the Koran, which have reference to Jesus. The Dome rises high above, and has been repeatedly restored, the latest revival being in 1830. An ornamental wooden screen surrounds the Holy Rock. Outside the eastern gate is a beautiful little structure, the "Dome of the Chain," which surmounts David's place of judgment. The Moslems say that a chain was stretched across this entrance by Solomon, and a truthful witness could safely grasp it, but if a perjurer did so, a link fell off.

The Lord is said, in the Koran, to have brought Mohammed, in one night, from Mecca, to this, the "most distant" shrine, and consequently there was built south of the Holy Rock the Aksa or "most distant" mosque. It is a splendid structure, repeatedly enlarged and decorated by various caliphs, and the historians describe it as originally a Christian basilica of Justinian. There is a stone behind the pulpit, which displays the footprint of Christ, and on each side a pair of columns stand close together, of which the legend is, that no one can enter Heaven unless able to pass between them. Near the main entrance, are the graves of the murderers of St. Thomas à Becket of Canterbury, while in the floor of the nave is the Tomb of the Sons of Aaron. In the eastern wall, enclosing the Haram, is the famous Bab ed-Dahiriyeh, or "Golden Gate," which

the Arabs have walled up. The pillars that make the door-posts, facing the east, are said to have been presented by the Queen of Sheba to Solomon. Originally, the Palm Sunday procession, from the Mount of Olives, entered by this gate, but the Moslems closed it, because of their tradition that on some Friday a Christian conqueror will enter it and capture Jerusalem. The deep valley of Jehoshaphat is outside, with the Mount of Olives beyond, and near the gate a column protrudes horizontally from the wall. The Moslem legend is that at the Last Judgment all people will assemble in the valley, and the enclosing hills will recede to provide room for them. From this column a frail wire rope will be stretched to the opposite Mount, with Christ sitting on the wall, and Mohammed on the Mount, as the judges. All must cross the wire, and the righteous, held up by their angels, will easily pass over the abyss, but the wicked will fall off the wire, and descend into hell. Northward of the Golden Gate is the "Mosque of the Throne of Solomon." This was built over the spot where King Solomon is said to have been found dead while supposed to be watching the construction of the Temple. The tradition tells that in order to conceal his death from the demons and genii he remained seated, supported by his staff; and it was not until the worms had gnawed the staff, and the body fell, that the deceived workmen found that the king no longer ruled them.

This interesting legend of "The Dead Solomon" inspired John Aylmer Dorgan's poem:

King Solomon stood in the House of the Lord,
  And the genii silently wrought around,
Toiling and moiling without a word,
  Building the Temple without a sound.

Solemn peace was on his brow,
  Leaning upon his staff in prayer;
And a breath of wind would come and go,
And stir his robe and beard of snow
  And long white hair;
But he heeded not,
Wrapt afar in holy thought.

And now the work was done,
  Perfected in every part;
  And the demons rejoiced at heart,
  And made ready to depart,
But dared not speak to Solomon,
To tell him their task was done,
  And fulfilled the desire of his heart.

So around him they stood with eyes of fire,
  Each cursing the king in his secret heart,—
Secretly cursing the silent king,
  Waiting but till he should say "Depart";
Cursing the king, each evil thing:
But he heeded them not, nor raised his head;
For King Solomon was dead!

Then the body of the king fell down;
  For a worm had gnawed his staff in twain;
He had prayed to the Lord that the house he planned
Might not be left for another hand,
  Might not unfinished remain;
So praying, he had died;
  But had not prayed in vain.

So the body of the king fell down;
And howling fled the fiends amain;
Bitterly grieved, to be so deceived,
  Howling after they fled;
Idly they had borne his chain
  And done his hateful tasks, in dread
Of mystic penal pain,—
  And King Solomon was dead!

A place of great interest is outside the Haram, on its western side, and near the southern end of the enclosure, the "Wailing Place of the Jews." This is a wall about one hundred and sixty feet long and sixty feet high, where, during centuries, the Jews have gone, particularly on Friday afternoons, to bewail the destruction of the Temple and downfall of Jerusalem.

In the city wall, to the northward of the Haram, is the gate of *Bab Sitti Mariam,* the "Gate of the Lady Mary," called also "St. Stephen's Gate," because the martyr was taken outside it to be stoned. This is an elaborate towered gateway, and located just north of it is the Church of St. Anne, said to occupy the site of the house of the parents of the Virgin, Joachim and Anne. A street leads westward from this gate, inside the city, which passes the modern Franciscan "Chapel of the Scourging." Here are shown relics of ancient structures, said to be survivals of the "Castle of Antonia," which was the Roman Prætorium, the dwelling of Pontius Pilate, the procurator who condemned Christ. At

this place begins the most mournful and sacred route, the winding *Via Dolorosa,* the "Way of the Cross." This route is well marked to-day by the various "Stations of the Cross," but its exact location is unknown and doubtful. The repeated destructions of Jerusalem obliterated most of the ancient landmarks, and filled the whole of this district with rubbish, covering the old streets and buildings to a depth of thirty to sixty feet. The site of the "Castle of Antonia" is now occupied by barracks, and here, where Christ's final mournful journey began, is the first "Station of the Cross," where Pilate, after the scourging, gave him into the hands of his accusers to be crucified, and bearing the cross he started for Calvary. At the foot of the steps, descending from the barracks, the cross was laid upon him, and here is the second Station. These steps, which the Saviour descended, were long ago removed to Rome, being the "sacred stairs," now in the Church of St. Giovanni, and an object of most pious veneration.

A little way beyond, the Sisters of Zion have built an impressive structure, and alongside it the street is crossed by the *Ecce Homo* arch. This arch commemorates Pilate's words "Behold the Man!" The northern side arch makes a portion of the choir of the Church of the Sisters of Zion, which is partly built into the rock. The church is Roman work, and there are traces of a Roman pavement in the

vaults beneath. The street beyond joins the main highway, coming south from the Damascus Gate, through the centre of Jerusalem, and here the *Via Dolorosa* turns into that highway, there being various sacred structures at the junction, where Christ sank under the weight of the cross, this being marked by a broken column, which is the third Station. Going south along the Damascus Street, there is passed a little house known as the "Home of the Poor Man" (Lazarus), a building, however, of the middle ages, and also another of more attractiveness, which projects over the street, the "Home of the Rich Man" (Dives). Here is where Christ is said to have met his mother, and it is the fourth Station. Farther south, the route leaves the Damascus road, turning westward into the *Tarik el Alam,* the "Street of Suffering," where Simon of Cyrene, who happened by, took up the cross from Christ, and here is the fifth Station. In one of the houses alongside, a stone displays a depression, said to have been made by the Saviour's hand. About three hundred feet up this street is the sixth Station, at the house and tomb of St. Veronica, there being an ancient crypt beneath. Here, according to the tradition, that lady wiped the sweat from the Saviour's brow, and his visage remained imprinted on her handkerchief. This sacred relic is shown in several European churches. The street, farther to the westward, is vaulted over, and here was the

Porta Judiciaria, the ancient city gate, where the Saviour passed outside the old wall. Here he fell a second time, and it is the seventh Station. Some distance outside, a black cross, in the wall of a Greek monastery, marks the eighth Station, where Christ addressed the women accompanying him, and at this place the *Via Dolorosa* ends. At a Coptic monastery farther on Christ again sank under the weight of the cross, which is the ninth Station. This is at the Golgotha chapels of the Church of the Holy Sepulchre, where there are four more Stations, and the fourteenth, and last Station of the Cross, is in the Holy Sepulchre.

The Bible tells us that Christ was taken outside the gate to Golgotha, the "place of the skull," for crucifixion. The visitor approaching Jerusalem, toward the Jaffa Gate, sees a prominent hill, from a considerable distance — a rounded hill, skull-shaped, and having just beneath the massive forehead two cavernous openings, like eye sockets. It is to the north of the Jaffa Gate, and from the resemblance to the skull has been claimed by some authorities as the site of the Crucifixion. This hill, northwest of the Damascus Gate, covers the Grotto of Jeremiah, a series of caverns where the prophet is said to have written the *Lamentations*. The chief cave is about thirty-five feet high, and was formerly inhabited by Moslem monks and hermits. The top and sides are in various colors. The site generally accepted

as the place of the Crucifixion and burial is a smaller eminence within the walls, south of the Damascus Gate, and northeast of and near to the Jaffa Gate, being now covered by the spacious Church of the Holy Sepulchre. This, in Christ's era, was the place where malefactors were put to death, and is the greatest of all the holy places in Jerusalem. "Toward this hill," says Dr. De Witt Talmage, "the prophets pointed forward; toward this hill the apostles and martyrs pointed backward. To this all heaven pointed downward; to this with frantic execrations perdition pointed upward. Round it circles all history, all time, all eternity, and with this scene painters have covered the mightiest canvases, sculptors have cut the richest marbles, orchestras have rolled their grandest oratorios, churches have lifted their greatest doxologies, and heaven has built its highest thrones." The Church of the Holy Sepulchre now rises above the sacred hill, with its conspicuous dome and gilded surmounting cross, the object of pilgrims of all creeds and races, for within it is not only Calvary, but also the grotto tomb, where the Saviour was buried, and from which he rose from the dead.

The earliest historian, Bishop Eusebius, who lived in the fourth century, records that the excavations, made by the Emperor Constantine, uncovered the sacred tomb of the Saviour, and later writers describe the Empress Helena's pilgrimage and

discovery here of the true cross. While there has been much dispute as to the actual localities, this has been decided, by the best authorities, as the place, and in the year 336 there were consecrated two churches, one the Anastasis, a rotunda covering the sepulchre, which was surrounded by statues of the twelve apostles, and the other a basilica, dedicated to the Sign of the Cross, on Mount Calvary. There are only scant remains of either, for the invading Persians destroyed both in the seventh century. New churches followed, and, in the twelfth century, the Crusaders erected a large structure embracing all the holy places, much of which remains. There have been various burnings and reconstructions, and finally the Greeks and Armenians, in 1810, built the present elaborate church, the imposing dome being reconstructed by France and Russia in 1868, by permission of the Sultan of Turkey. This is an immense building, the dome surmounting the Holy Sepulchre, which is on the western side, with Calvary toward the east. The main entrance is from the south, having an outer quadrangle, usually occupied by beggars and traders. They tell us that here Abraham really made his sacrifice, for which so many sites are claimed, and an olive-tree marks the place where he found the ram which replaced his son Isaac, so that alongside the quadrangle was built the Church of Abraham. There are chapels all around the enclosure, one of them

being on the spot where Christ is said to have appeared to Mary Magdalen, it being dedicated to her. A bell-tower, with its upper stories destroyed, is at the northwest corner of the quadrangle. The reliefs, over the church portals, represent Christ raising Lazarus and his entry into Jerusalem. In the former relief, as the dead Lazarus rises from the tomb, some of the spectators, in the background, are depicted as holding their noses.

In the interior of the church, the main portions are the circular domed structure over the sepulchre, and to the eastward of it, a large rectangular church, which is the Greek Cathedral, known as the Catholicon. Upon entering the portals, the south aisle of the Catholicon is approached, and here is the sacred "Stone of Unction," surrounded by many lamps and candlesticks, being the stone on which was laid the body of Jesus, when anointed by Nicodemus, while, a short distance to the left, stood the women who witnessed the ceremony. This stone is a slab of reddish yellow marble, about seven feet long and two feet wide, but it is said to have been frequently changed, and it was possessed by different religious bodies at various times, all of them having the privilege of burning their lamps and candles over and around it. The Rotunda of the Sepulchre is entered to the westward, the dome borne by eighteen fine pillars, enclosing the sepulchre. This dome is sixty-five feet in diameter, and beneath it is the

Chapel of the Holy Sepulchre, a marble construction, built in 1810, and about twenty-six feet long. This consists of an antechamber, on the eastern side, provided with stone benches and candelabra, which opens into the Angel's Chapel, about eleven feet long, and that in turn opens, through a low door, into the actual Chapel of the Holy Sepulchre, a small apartment about six feet square. In the Angel's Chapel there constantly burn fifteen lamps, which belong to different sects, the Greeks, Roman Catholics, Armenians and Copts, while a stone set in marble is in the centre, and is said to be the stone which covered the mouth of the sepulchre, and was rolled away by the angel. There are forty-three lamps hanging from the ceiling of the actual chapel, about all that can be got in, and reliefs on the wall represent the Saviour rising from the tomb. At the tombstone altar mass is said every day. Various chapels surround the Rotunda, with tombs in the rock, and here the traditions place the tombs of Joseph of Arimathea, who owned the sepulchre, and of Nicodemus. In one place a spot is marked where Christ appeared to Mary Magdalen; and in another, called the "Chapel of the Apparition," he appeared to his mother. There is also exhibited a piece of the "Column of the Scourging," in a latticed niche, the pilgrims pushing a stick through to touch it, and then kissing the stick. Since the Crusades, the formal ceremony of receiving and in-

itiating Knights of the Sepulchre has been solemnized here, and then are used the original cross, spurs and sword of the redoubtable Godfrey of Bouillon, which are kept in the sacristy.

The Catholicon, to the eastward, occupies the traditional site of the garden of Joseph of Arimathea. It was originally constructed by the Crusaders, the nave being the Greek Cathedral. Its chief feature is the cup, in the western part, which contains a flattened ball, said to occupy the actual "centre of the world," so ascertained, we are told, about eight centuries ago, by the calculation and inspiration of a number of very wise men. There are two episcopal thrones, one for the Patriarch of Antioch, and the other for the Patriarch of Jerusalem, and among the prized treasures is a piece of the "True Cross." In the northeastern corner is a dark chapel, reputed to have been the prison of Christ and of the two thieves before the Crucifixion. Three apses are cut out of the thick eastern wall. One is the "Chapel of St. Longinus," who was the soldier who pierced Jesus' side with his spear. The legend is, that he was blind of one eye, and when some of the water and the blood spurted into it, his sight was restored, whereupon he repented and became a Christian. Another apse is the "Chapel of the Parting of the Raiment," and the third is the "Chapel of the Derision and the Crowning with Thorns." A long stairway, to the eastward, leads down to the spacious

"Chapel of St. Helena," where originally stood Constantine's church. This is surmounted by a dome, supported by four thick reddish columns, that the old tradition says used to shed tears. Two apses, at the eastern end, are dedicated respectively to the Penitent Thief and to St. Helena. A seat, near the southeast corner, was occupied by the empress-saint while the cross was being sought, and in this chapel the "True Cross" is said to have been found in the southeast corner, where another flight of steps descends to the "Chapel of the Invention of the Cross"— the place of actual finding. This chapel is a cavern about twenty-four feet long and sixteen feet high, and is adorned with a life-size bronze statue of St. Helena holding the cross.

On the southern side of the Catholicon, and between it and the southern quadrangle, is Golgotha, or Mount Calvary, to which flights of steps ascend, it being about fifteen feet above the present level of the church. Here is constructed the "Chapel of the Raising of the Cross," which forms the twelfth Station of the Cross, of the *Via Dolorosa,* a chapel about forty-two feet long, and having in the eastern apse an opening, lined with silver, where the cross is said to have been inserted in the rock, the location of the crosses of the thieves also being shown, in the corners of the altar space. Near the Cross of Christ is the "cleft in the rock" mentioned by *St. Matthew,* covered with a brass slide, which, when opened,

shows the cleft about a foot deep, though they tell visitors it really reaches down to the centre of the earth. Adjoining is the "Chapel of the Nailing to the Cross," where Christ is said to have been disrobed, and nailed to the cross, the spots being indicated by pieces of marble in the pavement, these being the tenth and eleventh Stations. The "Altar of the Stabat" is between the two chapels, and is the thirteenth Station, where Mary received Christ's body on the descent from the cross. The fourteenth and last Station is at the Holy Sepulchre. Under the "Chapel of the Raising of the Cross" is the "Chapel of Adam," named from the tradition that Adam was buried here, and that the blood of Christ, flowing through the cleft in the rock, fell on his head, and he was restored to life. The cleft coming down from above is here covered by a small brass door. In this chapel were originally buried Godfrey of Bouillon and Baldwin I, King of Jerusalem, but their bones were long ago scattered by the Arabs. All the chapels and sacred places, in this great Church of the Holy Sepulchre, are gorgeously decorated. Gold, silver, precious stones, mosaics, embroidery, carvings and handicraft of every description are in profusion, vast sums having been expended upon their ornamentation by the different religious communities, whose rivalries are most intense. Armies of pilgrims and tourists go through the holy places, and the religious fervor culminates

at Easter, when there are elaborate processions and solemn services. On the eve of Easter all the lamps are extinguished, and then comes the mysterious miracle of the "Holy Fire," which it is said comes down from heaven, and suddenly appears through a window in the Sepulchre, when a tumult follows, everyone trying to be first to get his candle lighted, and this sacred fire being carried home as a prized possession by the pilgrims.

Across from Mount Moriah, beyond the deep valley of Jehoshaphat, is the Mount of Olives, the Arabian Jebel et Tur, or "Mountain of Light," an elongated ridge, which rises two hundred feet higher, and thus overlooks Jerusalem. It is closely connected with the last days of Christ, for here, in full view of the Temple, he announced to his disciples its coming destruction; from here he rode into the city on an ass, amid the popular jubilation; and after the Last Supper, he repaired to the Garden of Gethsemane on its lower slope, was betrayed by Judas, and from the summit he finally ascended to heaven. Its highest elevation rises 2,732 feet. Down in the valley is the "Church of the Tomb of the Virgin," a church having existed here since the fifth century, marking the place where she is said to have been interred by the Apostles. Here are also the tombs of Joseph, and of her parents Joachim and Anne, transferred in the fifteenth century from the Church of St. Anne at St. Stephen's Gate.

This church is mostly underground, and from it a passage leads to the "Cavern of the Agony" where Jesus had the bloody sweat. A little way off is the Garden of Gethsemane, the name meaning the "oil press." It is an enclosure of about an acre, an irregular square, surrounded by a white stone fence and hedge, a quiet and secluded spot. Within, the garden is enclosed by an iron fence, and a path runs all around, between the two fences, having upon it fourteen small shrines, with pictures above them, to represent the fourteen Stations of the Cross. The iron fence encloses eight gnarled and venerable olive trees, dating from the time of Christ and carefully preserved by the Franciscan monks. Here a rock marks the place where Peter, James and John slept, and were chided by Jesus, and a broken column indicates where Judas betrayed the Master with a kiss. On the hill slope above, the spot is pointed out where the Virgin, upon her Assumption, dropped her girdle into the hands of St. Thomas. The summit of the Mount belongs to the Russians, who have a church and other buildings, surrounded by a high wall. In front of this church a stone marks the scene of the Ascension, according to the Greek Church belief. A lofty tower is erected on the topmost level, giving a magnificent view. A spacious hospital is being constructed by the Germans, on the Mount of Olives, the corner stone having been laid in April, 1907.

The slopes of the valley of the Kidron, below

Gethsemane, are covered with ancient tombs. Among them is the curious "Tomb of Absalom," a huge cube hewn out of the rock, surmounted by a square stone structure topped by a spire, and rising about fifty feet. The Jews used to throw stones at it, because of Absalom's disobedience. It probably never held Absalom's remains, and seems to have been an old Christian chapel. Near by is the "Tomb of Jehoshaphat," which also was a chapel, and at the time of the Crusades, said to have been the tomb of St. James. The Grotto of St. James adjoins, where, according to a tradition, he was concealed, from the time of the capture of Jesus until the resurrection. South of it is hewn out of the rock the monumental "Pyramid of Zacharias," rising thirty feet. Farther south is the village of Siloah, the houses built among the tombs on the steep hillside, and many of the old rock-tombs being used as dwellings. Near by is the curious "Fountain of the Virgin," an intermittent spring, the water flowing only at intervals, and then drying up, owing to the syphon-shaped passage which comes from the interior reservoir. The legend is, that the Virgin here washed the swaddling clothes of the infant Jesus. Farther down the valley is the famous "Pool of Siloah" or Siloam, whither was sent to be healed the man who had been blind from his birth. To it leads a channel-way from the "Fountain of the Virgin." Be-

low, the valley of Hinnom joins the other, and here is "Job's Well," 125 feet deep, of excellent water, and in which the tradition says the "Holy Fire" was concealed, during the Jewish captivity, being afterward recovered by Nehemiah. From this well a path leads steeply up the slope of the "Mount of Evil Counsel," enclosing the valley to the southward, where, on what is now the barren summit, Caiaphas, the high priest, is said to have then had a country house, in which he consulted how to capture Jesus, and arranged with Judas for the betrayal. This hill is also full of vaulted tombs, several now being dwelling places. The largest, used as a Greek chapel, is the "Apostles' Cave," where they were concealed during the Crucifixion. Graves and bones are plenty all about, and here is generally located the Aceldama, or "Field of Blood," of *St. Matthew.*

The paths out of the valley of Hinnom, in this portion, lead upward and northward, entering Jerusalem by its southern gate, now known as the "Gate of Zion," and called by the Moslems the "Gate of the Prophet David." The rocky hill slopes here are mostly cemeteries and modern burial places of the various Christian sects. Part way up are a mass of buildings, originally belonging to the Franciscans, but now a Moslem possession, known as the "Prophet David" and said to contain his tomb, which is held in special Moslem reverence. This tomb is in the vaults of an old church, which

upon the first floor has the Cœnaculum, or "Chamber of the Last Supper," a stone in the northern wall marking the seat of Jesus. Farther up the hill, and near the City Gate, is an Armenian monastery, which the legend describes as standing on the site of the House of Caiaphas. This structure is an excavated ruin, having steps leading about fifteen feet down to the marble floor. A circle in the pavement is shown as the place where Peter stood, with the soldiers, on the cold night, warming himself at the little fire they had kindled in a brazier, when he was accused of being a companion of Jesus, then on trial before the high priest in the room above, and denied. A stone pillar in the courtyard is pointed out as where the cock stood when he crowed. The whole region around Jerusalem is filled with Biblical places, and is thus of deepest interest, but the uncertainties of tradition, and the varying legends and records at different times, tend to cast doubts upon many of the tales told about them. The visitor, therefore, has to make allowance for the stories, though the visit to the Holy City is, nevertheless, the greatest feature of the tour in Palestine. Jerusalem has an almost complete environment of caverns and rock-tombs, among the most notable being the "Tombs of the Kings" on the northern side, extensive chambers, where very early kings and queens are said to have been interred. Similar caverns, near by, are known

as the "Tombs of the Judges" and "Tombs of the Prophets."

BETHLEHEM TO BEERSHEBA.

An excellent highway, over the limestone hills, leads from Jerusalem about six miles southward to Bethlehem. On the way is pointed out one of the numerous trees where Judas is said to have hanged himself; and also the cistern which is the traditional "Well of the Magi," where the "Three Wise Men from the East" on the way to the birthplace of Jesus are said to have seen the reflection of their guiding star, as they stopped to drink. The identity of this "Star of Bethlehem" has been the subject of speculation by scientists in all ages. Kepler thought it was a conjunction of Jupiter and Saturn, which according to astronomical calculation, came about that time. Proctor and others believed it to be a comet, and some describe it as a *nova* or "new star," of which several instances are recorded in the period referred to, some being of the first magnitude.

Ascending the hill of the "Monastery of St. Elias," about half way to Bethlehem, that city comes into view, spreading over the plain beyond. Here Elijah, in his flight to Beersheba, after Jezebel had threatened him, became wearied, and lying upon a rock, his body made a depression in it, which is indicated, with fervor, by the monks. Then we come to the Tomb of Rachel, a small oblong structure,

surmounted by a dome, a much revered shrine of the pilgrims of all beliefs. The land hereabout is well cultivated, so much as the very abundant supply of rocks and stones will allow, the decomposed limestone producing luxuriant growth. Most of the vegetable and fruit supply for Jerusalem is produced in this district, the orchards and gardens covering the slopes, and the women carrying their products, along the road to the city, in huge baskets poised on their heads. Some of these products are of the best quality known, particularly the cauliflowers which reach a size and development beyond anything grown in other regions. Hewn out of the rock near Bethlehem is "David's Well," and here is got a good view of the square yellow stone houses of the little town of the Nativity, covering a sloping hillside, and having the wide-spreading "Church of the Nativity" as its chief feature. On the plain beyond, we are told that the gentle Ruth gleaned, while on the surrounding hills her great-grandson, the youthful David, pastured his flocks.

Bethlehem — the *Bet Lehem* or "place of food," — was the home of the family of David, the scene of Ruth's idyllic life, and the birthplace of Jesus. The town, built on a long and narrow ridge, is shaped much like a horseshoe, with "David's Well" near the northern end, and the low, flat-roofed houses are huddled closely together, much as they were at the time of the Nativity. The chief street has a row

of arches on either side, which are the entrances to the shops, their interiors being usually without windows. A spacious square, near the Church of the Nativity, is the marketplace, and here is a pastoral air, as the sheep and goats are brought into town for sale, much as they were in the days of the infant Jesus. There are about eight thousand people now in Bethlehem, almost all being Christians, unlike the populations of most other Palestine towns. Jesus was born in a cave, which was the stable of an inn, or kahn, as it is called here. Over this cave, and the manger, where the newborn babe was laid, the Emperor Constantine erected a fine church in the fourth century, while later, Justinian rebuilt the walls of the town, and the coming of the numerous pilgrims, thus attracted, made Bethlehem a flourishing place. When the Crusaders arrived, the Arabs burnt the town, but it was afterward rebuilt. There have been frequent quarrels between the Christians and Moslems, and the latter were expelled in 1831, so that few now live here. There are, however, unseemly conflicts between the Christian sects that divide the control over the holy places, so that a Turkish guard is maintained. Pitched battles have taken place within the "Church of the Nativity," and actually around the manger, and it is said that one of these disputes, about rights within the church, was the cause of the Crimean War in 1854. A monk was killed in the church, and two others

wounded in 1893. At nearly every Greek Christmas celebration here, in recent years, there have been fights, and in January, 1907, one of the latest conflicts reported, five monks were badly wounded, the quarrel being about burning candles in the cavern.

The old "Church of the Nativity," which covers the cavern, looks more like a prison, or fortress, than a place of worship, and is a spacious structure of yellowish stone walls, pierced with small windows. The entrance door is low and narrow, having been thus built that it might be the more readily defended. The convents of the Greek, Armenian and Roman churches surround it, and are also fortress buildings. The church is one of the earliest Christian constructions, its interior being very simple and bare of ornamentation. There are a nave, with double aisles on either side, a broad transept, and at the extremity an apse. The floor is paved with large flat stones, and a solid wall separates the nave from the transept. Four rows of reddish limestone columns, about twenty feet high, divide the nave and aisles. Beneath the choir, whence flights of steps descend, is the "Chapel of the Nativity," about forty feet long and twelve feet wide, lighted by thirty-two pendant lamps. This was the cavern, and is now paved and walled with marble, its altar being in a recess on the eastern side. Underneath the altar, also in a recess, is a small semicircular

shrine, about four feet high, having a silver star let into the pavement, which reflects the light of fifteen lamps that hang around it. This is believed to be upon the spot over which halted the Star that guided the "Three Wise Men," and the Latin inscription records "Here Jesus Christ was born of the Virgin Mary." Three steps farther descend, from the recess to the "Chapel of the Manger," the manger being now of marble and containing a wax doll representing the infant Jesus. The original manger was taken away, in early times, to the Church of St. Maria Maggiore in Rome, where it is now shown. To this shrine, for many centuries, the pilgrims have come, to kneel and kiss the silver star, as they have poured out their supplications and adorations. The great festivals solemnized in the church are at Christmas, the Greeks having theirs in January, according to the old calendar. The culminating ceremony is the solemn procession, which conducts the infant Jesus into the church, and then into the cavern chapel, where the doll is reverently laid in the manger. In the crypt is also shown the tomb of St. Jerome, this great father of the church, in the fourth century, having dwelt in a cavern here, where he made the Latin translation of the Bible, which is known as the Vulgate.

A little way southward from the church is the "Milk Grotto," another small cave, which the tradition says was once a refuge for the Holy Family,

when some drops of the Virgin's milk fell upon the floor. This, during centuries, was believed to have endowed the grotto with the property of increasing the milk supply of women and also of animals. Beyond the eastern verge of the city is the "Field of the Shepherds," where the angels appeared to the shepherds, while tending their flocks, announcing to them the Birth of Christ at Bethlehem. Here stood a church and monastery for a long period; and now the "Grotto of the Shepherds" is in the field, and has been converted into a subterranean chapel. Southeast from Bethlehem, its summit being a prominent conical hill, elevated nearly 350 feet, and rising about 2,500 feet above the sea, is the Frank Mountain, so called because here the Crusaders made their last stand against the Moslems. The top of this hill is an artificial construction, and on it are remains of the enclosing wall and towers of Herod's Castle of Herodium; the tradition telling that here he was buried. There is a superb view from the summit, extending far over the Dead Sea. To the southwest, in a deep gorge, is the famous "Cave of Adullam," where David sought refuge, when he feigned madness, and gathered around him all the discontented, before he began his victorious campaign. It is a labyrinthine grotto in the limestone, stretching nearly a thousand feet into the hillside, expanding into various chambers, and having long been used for tombs, and the dwellings of hermits.

Not far away is the hilltop of Tekoah, rising 2,790 feet, which was the birthplace of the prophet Amos, and was fortified by Rehoboam. To the westward, and on yet higher ground, about eight miles south from Jerusalem, are the "Pools of Solomon," three large dams, which supply the aqueduct leading to Jerusalem. They have been made by constructing walls, at different levels, across a deep and narrow gorge, and are in good preservation, still supplying water as they did in the Roman era. A very good road is constructed past these pools, from Jerusalem, twenty-three miles southward, through a rather barren country, to Hebron. On the way are passed the grave of Jonah, which has a mosque built over it, the tomb of the prophet Gad, and the spring where St. Philip is said to have baptized the eunuch of Ethiopia, as recorded in *The Acts*.

Hebron is a place of the greatest antiquity, the ancient Kirjeth Arba, the home of Abraham, and according to the Moslem tradition, Adam died here. It is at a high elevation, over 3,000 feet, though located in a valley, and the immediate surroundings are fertile, abounding in springs. In *Genesis* we are told that here came Abraham, and pitched his tent under the oaks of Mamre, the Amorite, and that when Sarah died he bought from Ephron the Hittite the double cavern of Machpelah as a burial place, Isaac and Jacob being also buried here. Joshua destroyed Hebron, but it was restored, and became

David's capital of the kingdom of Judah, for more than seven years, he causing the murderers of Saul's son Ishbosheth to be hanged by its pool, while, at the gates of the town, Joab slew Abner. The rebellious Absalom made Hebron his headquarters. The Moslems revere it, as one of the most sacred places of Islam, the Arabian name being *El-Kahlil er-rabman,* "the city of Abram, the friend of God." There are now about sixteen thousand people in and around the long narrow valley, and their manners and costumes are said to have changed little since the days of Abraham. These people make glass, and fashion their goathides into waterskins. Their two great relics are the Oak of Mamre and the Cave of Machpelah. The famous old oak is preserved in the garden of the Russian Hospice, a noble but dying tree, of great age, its trunk having thirty-two feet girth. It has always been looked upon with the greatest reverence.

The Cave of Machpelah is surrounded by the Haram, or sacred enclosure, and is the special shrine of the pilgrims, as next to the tomb of Mohammed at Mecca, this burial place of Abraham is the most sacred burial place in Islam. There is great jealousy of Christian intrusion within the enclosure, but usually backsheesh will overcome this for the visitor. The Crusaders built a church over the cave, which has become a mosque, and two openings in the floor lead down into the cave. Six

cenotaphs appear above the ground, in the church and court, in pairs, being placed over the tombs of Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. There are green cloth hangings over the cenotaphs, embroidered in gold and silver, and rich cashmere and camel's hair shawls are also folded across them. Here is an alleged tomb of Joseph, which, however, does not seem to have been known prior to the fourteenth century, and a footprint of Mohammed is shown on a stone. The enclosing walls, of huge blocks, are of the Herodian period.

Westward from Hebron, various caravan routes go to the ports on the Mediterranean. On the way is the Moslem village of Beit Jibrin, the "House of Gabriel," which exists amid the ruins of what was Rehoboam's stronghold of Moreshah, that became the Roman Baitogabia, and the Crusaders' Gibelon. Besides the old castle, the most interesting relics are the numerous rock caverns that were ancient dwelling places throughout a large part of this end of Palestine, the people thus avoiding the intense heat. Down by the seashore are the remains of Ascalon, one of the chief cities of the Philistines, the birthplace of Herod the Great, and a stronghold of the Crusaders, who surrounded it with ramparts, of which there are still some remains. Not far away is the Philistine city of Esdud, where St. Philip preached the Gospel, and also Yebna, supposed to have been Goth, another important Philis-

tine city before the Herodian period. Down the coast is Gaza, which was the southernmost of the allied Philistine towns, and is now known as Ghezzeh, being less important than in the ancient days, though the present population numbers about forty-eight thousand. It is a port for trade with the Bedouins, who roam over the deserts in the interior, and is built mainly on a hill slope. Its great relic is the tomb of Hashim, the grandfather of Mohammed, now covered by an antique, but recently restored, mosque. On the edge of the modern town is pointed out the place where Samson bowed down and overthrew the gateposts of the Philistines, causing his and their destruction. This region was anciently the plain of Peleshet, extending between Mount Carmel and the Egyptian border, where lived the Pelishtim, who became known as the Philistines. Whence they came was unknown, but they entered the plain from the sea, about the twelfth century B. C., and introduced the pagan worship of Dagon and Derket, both appearing in the form of fish. They engaged in almost constant warfare with the Israelites, and overcame them until the time of Saul and David. They seem to have disappeared, as a separate nation, after the Jewish captivity, but Gaza continued to have a lucrative trade, especially with Egypt, in the Roman era, and it was the centre of the pagan worship of Dagon, until Constantine's reign, when the statues

and temples of the idols were destroyed. Philemon, to whom the Epistle was addressed, was, according to tradition, the first Bishop of Gaza. The Moslems have always had great regard for the place, because Hashim, who traded with it, happened to die here.

To the southward of Gaza rises the hill of Muntar, or the "watch-tower," giving a noble view over the beautiful town, with its rich green environment, and westward across the yellow sand-hills to the Mediterranean. Farther down the coast is the level valley of El-Arish, which the books of *Numbers* and *Isaiah* refer to as the "River of Egypt," while all around, to the south and southeast, beyond the cultivated lands, stretches the sandy desert of southern Palestine, which the Bible calls the Desert of Judah. Across this region of many ruins, and a surface of mostly barren limestone, the traveller rides southeast to Khirbat Bir-es-Seba, the Beersheba, whose wells gave waters to the patriarchs, in the southernmost settlement of Israel. It has been practically decadent for several centuries. There were seven wells on the northern slope of a valley, and six still supply water to the sparse population, which lives amid the ruins of the ancient town. The desert stretches over to the Dead Sea, where is Engedi, or the "goat's spring," in the cliffs high above its shore. To this wilderness David retired, and it was in a cave here that he found the sleeping Saul, and spared his life. To the south rises the hill of

Masada, 1,700 feet above the Dead Sea, where a great fortification was built by Herod, in which, after the destruction of Jerusalem, the Jews offered their final resistance to the Romans, and slew themselves and their families rather than surrender. There still exist some parts of Herod's enclosing walls and towers, and the summit gives a good view of the hilly region all about, across the Dead Sea to the mountains of Moab, and far away south to Jebel Usdum. This is a ridge rising about 600 feet above the Dead Sea, its base being composed largely of crystallized salt in needle rocks and columns, one of which was traditionally the pillar into which Lot's wife was transformed, and which Josephus vouches for, though subsequently it fell into the sea. Here was located the city of Sodom, whence comes the name of the hill of Usdum, near the southern extremity of the Dead Sea. It is a dreary, inhospitable region, over which predatory bands of Bedouins occasionally roam, invoking the spirit of the departed Sheikh Salih, whom they call their ancestor, to aid them, one of the spots said to be his tomb, and covered with a heap of stones, being not far away.

PETRA AND SINAI.

The depression of the Ghor, in which are the river Jordan and the Dead Sea, stretches far south, although at a somewhat higher level, in the valley of

Arabah, all the way to the northeastern arm of the Red Sea, the Gulf of Akabah. Upon a terrace in the high hills enclosing the eastern side of this valley are the ruins of the ancient capital of Petra in the land of Edom, originally settled by Esau, which under the subsequent Roman rule became the capital of Arabia Petræa. On the edge of the city is the Jebel Harun, elevated 4,360 feet, which the Crusaders believed to be Mount Sinai, and they built a stronghold on top of the mountain. The remains are largely of ancient tombs, there being hewn out of the cliffs over seven hundred and fifty, many of them very elaborate; and the place entirely disappeared from history and all known records, until it was accidentally rediscovered by some Europeans, who wandered thither over the desert, in the disguise of Moslem pilgrims, in the early nineteenth century. These people defeated Pompey 62 B. C., but were conquered by Trajan. A temple of Isis was erected by Hadrian, in the second century; a theatre and baths were also built and many other structures, now all in ruins. Upon the Jebel Harun is the tomb of Aaron, from which comes the name, the Moslems making pilgrimages to this shrine, where there are some ruins of an old time monastery. Far to the westward, beyond the valley, extends the Desert of Tih, while to the south, the valley floor is gradually depressed, until it forms the arm of the Red Sea at Akabah. This little town is a Turkish

garrison post, where was the Eloth of the book of *Kings,* and while once prosperous, it fell into decay long ago. The Turks now hold it in a medieval, rectangular castle, the massive walls having a tower at each corner. Near by is the Jebel en-Nur, the "Mountain of Light," where, according to the Arabian tradition, Moses once conversed with the Lord.

We have come into the Peninsula of Sinai, the triangular region, mostly of desert, which projects into the Red Sea between its two arms, the Gulf of Akabah on the east, and the Gulf of Suez on the west. The northern portion is the high plateau of Tih, mostly of limestone, and the southern part includes the granite formation of the Mount Sinai group, rising in three summits, Katherin, Musa and Serbal. It is an inhospitable desert, with only sparse bits that can be cultivated, and over it wander the nomadic Bedouin population, of not over five thousand all told, known as the *Towara* or "Men of the Mountain," who claim a direct descent from the Sheikh Salih, the early prophet of these wandering tribes. Their saints are Salih and Moses, and most of them pay the greater reverence to the former. Their only paying trade is the escort of pilgrims, chiefly of the Greek faith, to the shrine on Mount Sinai. One of Salih's numerous alleged tombs is in a valley adjoining the northwest base of the mountain, and every May they have a festival at this

tomb, with sacrifices, feasting and games, and then solemnly climb to the summit of the mountain, and offer other sacrifices to Moses, smearing the blood on the door of the mosque. The region is very ancient, and as yet little known. The Egyptians, many centuries before the Christian era, had mines here, and over it, in the Exodus, wandered the Israelites, when Moses led them for forty years, in the search for the Promised Land. Many monks have lived here, and terrible have been the massacres perpetrated by the Moslems, at different times, but the Monastery of St. Catharine has survived them all. Much that we know of Sinai is due to the researches of Professor Flinders Petrie, which are still going on.

A long camel ride, of nine to twelve days, over the desert, leads from Akabah southwest, through the wilderness, to the sacred mountain and its famous monastery, which is located at an elevation of about 5,000 feet, on the northeastern slope of the Jebel Musa, the "Hill of Moses," also known as Horeb, the "Mount of God," of which the summit rises 7,363 feet. Justinian, in the sixth century, built a fort here, to protect the monks, and the monastery buildings occupy its site. They are an irregular collection of structures, enclosed within a high wall. In the early times the shrewd monks displayed an alleged letter of Mohammed for their protection, but in later years they have been under

the guardianship of Russia. There are only about thirty now, but formerly there were four hundred, and offshoots of this Greek foundation were scattered throughout the East. Their "Church of the Transfiguration" has an impressive tower, which dominates the view. At the back of its apse is the oldest portion, a very early Christian construction, the "Chapel of the Burning Bush," said to be built on the spot where God appeared to Moses, and visitors take off their shoes upon entering. A plate of silver indicates the exact place, and over it is an altar, within which three constantly burning lamps are suspended. There is a mosque adjoining, which was built to accommodate the Moslem pilgrims; while behind the church is a well, yielding excellent water, that the monks say was the fountain where Moses watered the flocks of his father-in-law, Jethro, he marrying Jethro's daughter Zipporah.

From the Monastery, the "Pilgrimage Steps," said to number three thousand, and to have been constructed by the Empress Helena, mount the steep slope of the Jebel Musa. On the way up, at 6,900 feet elevation, is the stone chapel of Elijah, having in the interior the cavern where the prophet, in fleeing from Jezebel, concealed himself and heard the Voice of the Lord, as referred to in the book of *Kings*. About a thousand of the steps are between this chapel and the summit, hewn out of granite which is at first speckled red, and then is gray, green

and yellow. On the way, a hollow in the granite, alongside the steps, is shown as the footprint of the camel, ridden by Moses, in ascending the mountain. At the top are a small Greek chapel and the little mosque, on the door of which the Bedouins smear the blood of their sacrifices. Beneath the mosque is the grotto, said to be the "cleft of the rock" within which Moses was put, when the glory of the Lord passed by. Here, according to the Moslem tradition, is where Moses remained for forty days and nights, alone and fasting, while recording the Ten Commandments. There is a grand view from the mountain top, all around the compass, of the many peaks of this granitic wilderness, and also over the larger portion of the Gulf of Akabah, extending southward to the distant Tiran Isle, and far away to the Red Sea, at the Ras Muhammed, the southern termination of the Sinai peninsula. Toward the northwest is the Ras es-Safsaf, rising 6,540 feet, the "Mountain of the Willow," having alongside its base the venerable willow tree giving the name, from which they tell us that Moses cut his miraculous rod. Near it is a refreshing spring, where there is a dilapidated chapel, dedicated to the "Sacred Girdle of the Virgin Mary." In the valley, on the western side of the Jebel Musa, and between it and the Safsaf, is shown a gorge, where the earth is said to have swallowed the rebellious company of Korah, when they defied Moses, there being a chasm in the

adjacent rock, that is designated as the mould of the golden calf, which Aaron made, and Moses broke into pieces, when he descended from Sinai. Also in this valley, named for Leja, whom the Arabs describe as a daughter of Jethro, is a mass of rock, the Hajar Musa, or "Stone of Moses," reputed to be the Rock of Horeb, whence the spring issued when the rock was struck by Moses. The tradition is, that in their protracted wanderings through the wilderness this rock accompanied the Israelites, and finally returned to its original location. It is about twelve feet high, of reddish-brown granite, having an oblique band of porphyry on the southern side, the water flowing in jets from holes in this band, one for each of the twelve tribes. Ten of the holes are still visible.

Far in the southwest rises the massive granite summit of Jebel Umm Shomar, elevated 8,448 feet, and rather nearer are the Jebel Zebir and the Jebel Katherin, these being the highest three peaks of the Sinai peninsula. The highest, the Jebel Katherin, rises 8,536 feet, as the culminating summit of a long ridge, and is named for the famous St. Catherine of Alexandria, who was broken on the wheel, in the year 307, by the Romans, her soul going to heaven in a vision, while her corpse was carried by angels to the tomb on the summit of this mountain. She was followed, in the transmigration, by a bevy of partridges, and in a gorge, on the northern

slope, is shown the "partridges' well," a spring that was miraculously called forth for their benefit. Snow covers this mountain till nearly summer time, and the top is a small plateau, mostly occupied by the rude chapel covering the tomb. The uneven floor is said by the custodians to be due to the impression of the saint's body, which was found here about five hundred years after her martyrdom, the rays of light emanating from it attracting attention and leading to the discovery.

Prominent in the view, to the west from Jebel Musa, is the broad and serrated pyramidal summit of Mount Serbal, elevated 6,730 feet, and regarded by many of the old commentators as really the Sinai of Scripture. There are five separate peaks on the top, divided by deep chasms, the highest being called the "beacon house," and having caverns in its rocky slopes which were formerly the homes of hermits. There are stone steps, traces of old paths, and a circle of stones on a lower terrace, made by the original denizens. The northern outlook is over the yellow Desert of Tih, stretching far away toward Petra, while to the west is the long Gulf of Suez, with the background beyond of Egyptian hills, between it and the valley of the Nile. At the northwestern base of this mountain is the "Pearl of Sinai," the Oasis of Firan, the most fertile region of the Sinai peninsula. This was originally a lake, and is watered by a brook

that comes out of a spring, and as suddenly disappears in the rock of El Hesweh. Here was the Roman town of Pheran, an early seat of Christianity, and it has many remains of ancient hermits' cells and monasteries. It was the scene of the battle of Rephidim, between the Israelites, after they crossed the Red Sea, and the Amalekites, and on the summit of a rocky hill, marked by a ruined church, the Arabs say that Moses stood when Aaron and Hur held up his hands to secure victory in the battle. In this oasis are grown the tarfa plants, which in the spring yield manna. Very small holes are bored, by an insect, in the fine bark of the twigs, and from these minute openings exude transparent drops of juice, which fall and harden on the sand, this sweet gum, resembling honey, being gathered and sold to pilgrims.

Everywhere in this region, as well as in other parts of the peninsula, are found the ancient Sinaitic inscriptions upon the rocks, and especially to the northwest of Firan, where is the Wadi Mokattab, or "Valley of Inscriptions," generally carved on blocks of sandstone. These are mostly in Nabatæan and Greek characters, but some are Coptic or Arabic. Originally they were thought to have been made by the Israelites during their wanderings, but the investigations have proven them the work of later times, and generally since the Christian era. They are both pagan and Christian work. In this district

the visitor finds the famous old mines of Maghara, originally opened by the Egyptians. Here, in the twenty-fifth century B. C., King Snefru, the first sovereign of the fourth Egyptian dynasty, carried on mining operations, and they were also conducted by Cheops, the builder of the great pyramid of Gizeh, and by other kings. There is a pillar, dating from Rameses II in the thirteenth century B. C., and numerous interesting inscriptions, covering a long period of time. Mafkat was the mineral obtained, a species of malachite that was highly prized. Red and brown granite and sandstone slopes bound a deep valley, the mine shafts penetrating the rock some distance above the valley floor. Remains of the miners' settlements, their flints and tools, have been found, and there are also other mines of mafkat elsewhere in this district. The route which these ancient workmen took, to get out to the coast of the Gulf of Suez, crosses a mountain pass, enclosing the valley, and comes to the Ras Abu Zenimah at the coast, the tomb of a Moslem saint, and the place believed to be the "Reedy Sea" of the Bible. Then the caravan route proceeds northwest near the gulf coast. It passes the hot saline springs in a high hill, known as the "Baths of Pharaoh," which reach 157° temperature, where the unfortunate Egyptian ruler, who harassed the Israelites, is said to be eternally boiled for his sins. The Arabs use the waters as a cure for rheumatism; and when they bathe,

present a cake, or other peace offering, to Pharaoh's perturbed spirit. Most of the region beyond is a desert, through which goes the Derb Farun, or the "Road of Pharaoh," toward Suez. In this desert, rising on a sand hill, is the bitter spring of Marah, mentioned in *Exodus*. The little oasis of Ayun Musa, the "Springs of Moses," is reached, and then the monotonous desert route ends at the harbor of Suez.

The Gulf of Suez, the northwest arm of the Red Sea, was anciently called the Heroopolite Gulf, and is about one hundred and eighty miles long, extending between the Sinai Peninsula and Egypt, its average breadth being twenty miles. A short distance below the head of the gulf, at Suez, it abruptly narrows to about one-fourth of this width, and here is the place where the Israelites crossed over, in their Exodus from Egypt. They had lived as bondmen, in the land of Goshen, in northeastern Egypt, between the Nile delta and the border of Syria, at the Suez Isthmus. Rameses II, who was the greatest builder among the Pharaohs, and was a relentless taskmaster, had used them most harshly in his operations, and they rebelled in the reign of his successor, Meneptah, and then, to escape the bondage, made the exodus. The route taken in their flight has been carefully explored, and it is demonstrated that Moses led them from Goshen southward to Lake Timsah and the Red Sea border,

where the Gulf of Suez narrows, and thus brought them to a restricted triangular plain, bounded on the north by a range of cliffs, and on the south by the expansion of the gulf waters. The Egyptians were following closely upon the fugitives, who were thus hemmed in between the cliffs and the water, and had no apparent way of escape. At this place there is still a shallow, stretching from shore to shore across the sea, which at low tide is almost fordable. We are told in *Exodus:* "The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." Then the east wind piled up the waters toward the head of the gulf, leaving the shallow dry. The crossing was apparently made during the daylight, but by nightfall the Egyptians came up, and seeing the passage still dry, attempted to cross in pursuit, and, the wind changing, the waters returned, the tide rose, their chariot wheels were clogged in the quicksands, and they were engulfed.

THE SUEZ CANAL.

Suez is a low-lying town, on the border of a sandy plain, where the rain seldom falls. It was formerly a small, ill-built, miserable-looking village, but the construction of a railway to Cairo, and of the Suez Canal, revived it, and after the opening of canal navigation, in November, 1869, the population, which had previously been barely fifteen hundred, ex-

panded, and now approximates twenty thousand. The old town was walled on the three landward sides, but open toward the sea, the people then being mostly fishermen. It occupies the site of ancient Clysma, which became the Arabic Kolzum. It seems to have had some prosperity in the earlier ages, when a canal connected it with the Nile, but this canal was destroyed in the eighth century, when the place fell into decay. The railroad terminals, dry docks and quays, where the present Suez Canal comes out, are about two miles south of the older town, at Port Ibrahim, the upper portions of the gulf being shallow at low water, a stone pier carrying the railway over. A chalet of the khedive, on higher ground, overlooks the town and harbor. A canal, bringing fresh water from the Nile, is constructed alongside the ship canal, and the irrigation provided by this has wrought a great change in recent years in the desert around Suez, so that the entire appearance of the country is altered. The town is now full of storehouses and fine residences of the merchants, and it has a handsome Greek church.

The Isthmus of Suez, at its narrowest part, from the head of the Gulf of Suez to the Gulf of Pelusium, at Tineh, on the Mediterranean, is about seventy-two miles wide. The canal, which converted Africa into an island, is nearly one hundred miles long, being constructed from Suez to Port Said, because

there was deeper water there than at Tineh to the eastward. This is not the first work of the kind that was constructed in this region, for a canal from the Nile to the Red Sea is known to have existed from the sixth century B. C. to the eighth century of the present era, when it became clogged from neglect, and was destroyed. Napoleon also projected, when in Egypt, a ship canal across the isthmus, and since then various projects were talked about, but it was not until 1854 that Said Pasha, then the Egyptian khedive, granted to Ferdinand de Lesseps, the French engineer, a concession for the present canal. He formed the French Canal Company in 1858, about half the shares being taken in France, one-quarter in Egypt, and a small interest in England, where the project was strongly opposed on account of the engineering obstacles. The khedive subsequently obtained a larger interest, by purchase of shares, and in November, 1875, Disraeli, the British premier, made the master stroke of buying the khedive's ownership, which gave control of the canal to England, securing 176,602 shares for $20,000,000, the whole capital being 400,000 shares. This was considered among the most powerful auxiliaries obtained by England in the mastery of the Mediterranean and of the route to India.

The work of constructing the Suez Canal began April 25, 1859, the estimate then being that it could be completed by 1864 at a cost of about $30,000,000.

Large numbers of workmen were employed, of all the native races in and near the isthmus, at one time numbering eighty thousand men. A service canal twenty feet wide was first excavated for part of the distance, and also the fresh water canal, from the Nile at Bulak near Cairo, as the Suez Isthmus was then destitute of water. This canal reaches the main ship canal at Ismailia nearly midway between the two seas. The ship canal is about three-fourths an excavated canal, the remainder of the route going through natural lakes lying in the hollows. The fresh water canal follows the line of the ancient Egyptian canal from the Nile, and is about forty feet wide and nine feet deep, being used for navigation, as well as irrigation. It goes south to Suez, while pipes also convey the fresh water north to Port Said. The ship canal varies in dimensions at different parts, being narrowest where cuttings are made. In one place the cutting is ninety feet deep, through sandstone rocks. The original depth was twenty-six feet, and it has since been deepened to about thirty-two feet, while it is being widened to over two hundred feet from Suez to the Bitter Lakes, and about one hundred feet thence northward to Port Said. The surface of the isthmus, where crossed by the canal, has a general elevation of only five to eight feet above the adjoining seas, but several ridges are higher, and extensive depressions also contain lakes and had salt marshes which the canal

waters have changed into lakes. Excepting where it has been made fertile by irrigation, the region is a barren, sandy desert, the soil being mostly sand and gravel, underlaid with sandstones and varieties of limestone, with fossil remains and shells. It is probable that the whole isthmus was once under water, the two seas then being here connected. They are now very nearly at the same surface level, the Red Sea being but six inches higher on the average than the Mediterranean. Much of the canal is embanked and partly encased with stone. Since its construction, the climate has undergone considerable amelioration, the temperature having become lower in summer and higher in winter, this change being attributed to the infiltration of water, and to the vegetation which has thus sprung up along the banks and been established by irrigation.

The terminal works at the canal entrance, near Suez, include two huge dry docks and a protective mole, nearly twenty-six hundred feet long, making the harbor of Port Ibrahim. From here, the canal, in a generally northerly course, goes seventeen miles through a sandy desert to the Bitter Lakes, thus named from their brackish waters. These were about dried up, but the canal availing of their beds for its channel, they have since been filled with sea water. The canal goes for twenty miles through the Little and Great Bitter Lakes, and then for about nine miles further through rock cuttings much of

the way, to Lake Timsah, its route following closely that of the ancient Egyptian canal. Timsah, formerly dried up, but now filled with sea water, makes an excellent anchorage, and on its western shore, forty-four miles from Suez, is the port of Ismailia, named for Ismail Pasha. Here the fresh water canal comes over from the Nile, and the levels of the two canals being different, they are joined by locks. This place has grown entirely from the canal traffic, and it has railway connections with Cairo and Alexandria. Timsah is the Crocodile Lake, but there are no crocodiles in it, though their fossil teeth are found in neighboring rocks. The khedive has a decaying summer house on the shore, now used by the canal officials, and the Jebel Maryam rises in the distance, being named for the prophetess Miriam, the sister of Moses. The canal has an almost straight northern course, from Timsah to Port Said, and just north of the lake is the highest surface and heaviest cutting on the line, the banks rising seventy to ninety feet high. The Ballah Lakes are nine miles from Timsah, and it goes for eight miles through them, by a channel that has been dredged and embanked. A three mile sand strip is then crossed to the spacious Lake Menzaleh, through which the route is constructed for about twenty-four miles. This lagoon spreads far westward toward the Nile delta, and northward to the Mediterranean, the canal conducted along its eastern margin being confined between

embankments, and the lake waters not admitted, the lake depth varying from twenty-five to thirty feet. Just north of this lagoon is the terminal harbor at Port Said. There are widened basins at intervals along the canal route to allow vessels to pass, and a speed of five to six knots an hour is permitted, excepting in the Bitter Lakes, where steamers may move at full speed.

Port Said is upon the low-lying easternmost point of an island, between Lake Menzaleh and the Mediterranean, one hundred and ten miles north-northeast of Cairo, a modern town spreading around a pleasant square, with regularly laid out streets, and mostly wooden houses, built on the sands and the mud excavated from the canal. It was named for Said Pasha, the viceroy, and has about fifty thousand people. The harbor embraces nearly a square mile, contained between two concrete moles, respectively 5,300 feet and 7,400 feet long, the latter on the western side, and slanting considerably toward the eastern one, thus giving full protection from the sea waves for the canal entrance, which is marked by a colossal statue of De Lesseps and a fountain and statue of Queen Victoria. A great electric light is placed in a tower, 173 feet high, and can be seen twenty miles at sea. The Suez Canal cost about $100,000,000, and is very expensive to maintain, there being $1,400,000 expended annually for dredging, etc. Powerful dredges are constantly at work,

lifting out the sand that silts into the channel. This process has widened, deepened and also straightened its course. Shipping began freely passing through in 1870, and during that year 486 ships went through, with 654,915 tonnage and paying $1,032,-000 tolls. The first vessel passing was the ship Brazilian, of 1,809 tons, which started through November 27, 1869, and the opening of the canal reduced the length of her voyage from England to the Indies to about 7,500 miles, the route around Africa being 11,600 miles. Since March, 1887, traffic has been conducted at night, the shipping taking aboard electric lighting apparatus for the purpose, and a vessel, under normal conditions, passing in twenty hours, while the usual daylight course is accomplished in thirteen hours. In 1905, 4,116 vessels passed through, having 13,134,105 tonnage, and paying $23,461,639 tolls, and in that year the canal expenditures were $8,196,836. In 1907, 4,267 vessels, with 14,728,434 tonnage went through, and in 1908, 3,727 vessels with 11,357,179 tonnage. There is a toll charged of 7¾ francs for each ton, and ten francs for each passenger. In some cases the tolls, pilotage and other charges, for a very large steamer, will reach $20,000. The most expensive passage made by any vessel was by the United States Drydock Dewey, towed through on the way to the Philippines, the cost being about $23,000, of which about $2,900 was paid for damage

done by the big drydock bumping into and destroying beacons and buoys. She was almost as wide as the narrower portions of the canal, and delayed traffic all one night, owing to high winds requiring her to stop and rest against the leeward bank. When the American fleet of battleships, coming home from their tour around the world, passed through the canal early in January, 1909, the tolls were $133,000. The success of the Suez Canal has greatly inspired the work of constructing the more expensive and difficult Panama Canal through the American Continent.

Throughout this region of sand and heat at Suez, and around the head of the Red Sea, there is a mournful desolation, excepting where the modern irrigation systems have produced some plant life and luxuriant vegetation. Its great memory is of the sufferings and wanderings of the children of Israel, and of the ten plagues which the Lord inflicted upon the Egyptians, to constrain Pharaoh to let the Israelites depart out of the land of bondage, ending with the destruction of the first born. One of the most terrible of these was the seventh plague, the thunder and hail and fire, which afflicted all Egypt, excepting the land of Goshen, the home of the Israelites. We are told in *Exodus* that the Lord said to Moses: "Stretch forth thine hand toward Heaven, that there may be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field throughout the land of Egypt.

And Moses stretched forth his rod toward Heaven: and the Lord sent thunder and hail; and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt." So grievous was the affliction that Pharaoh relented, sending for Moses and Aaron, declaring he had sinned and would let the people go, and asking them to entreat the Lord to stay the plague. This Moses did, but when the rain and hail and thunder had ceased, his heart was again hardened, and he would not let the children of Israel depart. This terrible plague is admirably described by George Croly, the Irish author and poet. It finally subdued the stubborn Pharaoh, and then —

Humbled before the prophet's knee,
He groaned, "Be injured Israel free!"
To Heaven the sage upraised his hand:
Back rolled the deluge from the land;
Back to its caverns sank the gale;
Fled from the moon the vapors pale;
Broad burnt again the joyous sun:
The hour of wrath and death was done.

THE LAND OF THE PHARAOHS

XIV.

THE LAND OF THE PHARAOHS

The River Nile—Its Sources—Its Long Valley—The Delta—The Inundations—The Mouths—Land of Goshen—Damietta—Sais—Rosetta—Alexandria—Aboukir—Queen Cleopatra—The Pharaohs and Their Gods—Menes—Ptah—Ammon-Ra—Osiris—Isis—Horus—The Sacred Bull Apis—Zeser—Snefru—Cheops, Chephren and Menkaura—Usertesen—Amenemhat—Aahmes—Amenhotep—Thothmes—Queen Hatasu—Sethos—Rameses—Meneptah—Sesostris—the Hebrew Exodus—Cambyses Nectanebo—Alexander—the Ptolemies—Amru—Mehemet Ali—Johar—Cairo—Helouan—Shoobra—Heliopolis—the Barrage—the Pyramids—the Sphynx.

THE RIVER NILE.

I am a river flowing from God's sea
Through devious ways. He mapped my course for me;
I cannot change it; mine alone the toil
To keep the waters free from grime and soil.
The winding river ends where it began;
And when my life has compassed its brief span
I must return to that mysterious source.
So let me gather daily on my course
The perfume from the blossoms as I pass,
Balm from the pines and healing from the grass,
And carry down my current as I go
Not common stones, but precious gems to show;
And tears — the holy water from sad eyes —
Back to God's sea, from which all rivers rise;
Let me convey — not blood from wounded hearts,

Nor poison which the upas-tree imparts —
When over flowery vales I leap with joy,
Let me not devastate them, nor destroy,
But rather leave them fairer to the sight.
Mine be the lot to comfort and delight,
And if down awful chasms I needs must leap,
Let me not murmur at my lot, but sweep
On bravely to the end without one fear,
Knowing that He who planned my ways stands near.
Love sent me forth, to Love I go again,
For Love is all and over all. Amen!

Thus sings Ella Wheeler Wilcox of a great river. It has long been realized that the river Nile is Egypt. It not only waters all the crop-producing soil, which makes habitable Egypt, but that soil has been brought down by the river during successive ages from interior Africa, and is annually fertilized by fresh deposits from the regular freshets. The Egypt spreading over about 400,000 square miles, on the map, is mostly a barren desert, the inhabited region being condensed into barely 13,000 square miles of the river valley and delta. The control of Egypt is therefore merged in the successful control of the Nile, that its valuable sediment may be fully utilized and none wasted in the sea, and this control is held by England. Egypt is nominally tributary to the Turkish sultan, but his domination is very shadowy, through the Khedive Abbas Hilmi, succeeding in 1892, who is practically but a figure-head, owing to the intervention of England, sought in 1882, for subduing Arabi Pasha's rebellion. He was the

Fishing Boats on a Branch of the Nile.



war minister of the then khedive, Mohammed Tewfik, father of Abbas, and led the army in mutiny, and an uprising against the Christians. The British fleet bombarded Alexandria, in the summer of 1882, and on September 13th their troops defeated Arabi in the battle of Tel el Kebir, occupying Cairo and capturing Arabi, who was sent an exile to Ceylon. This began the British occupation and control of Egypt and the Sinai Peninsula, which continued under the admirable management of Evelyn Baring, Lord Cromer, who retired in 1907, after nearly fifty years' service for his country, in various positions, more than half of it being devoted to Egyptian rehabilitation, where he held the posts of British agent and consul general. The Egyptian population is about 11,200,000, most of whom are engaged in agriculture.

The American traveller and author, Edwin James Cattell, significantly describes Egypt as "a flat-headed green snake crawling along a sandy road." The broad and low-lying Nile delta is the head of this serpent, fronting the Mediterranean for over a hundred and fifty miles, and narrowing into the neck, at Cairo, about a hundred and thirty miles inland. Thence the serpent's body stretches southward eight hundred and fifty miles to Wady Halfa, the southern border of Egypt and Nubia, the Nile valley averaging ten miles width. The great delta is Lower Egypt and the long valley Upper Egypt. The Nile was the

Hope or *Aur-Aa* of the ancient Egyptians, meaning the "Great River," and the *Sihar* of the Hebrews. It is about four thousand miles long, draining a basin of nearly 1,100,000 square miles, extending through thirty-five degrees of latitude, and the distance from the source to the sea, in a direct line, is 2,450 miles. The White Nile, or, in the Arabic, the *Bahr-el-Abiad,* flows from the lakes of equatorial Africa, and is joined at Khartoum by the Blue Nile, or *Bahr-el-Azrak,* coming out of the Abyssinian mountains. Egypt was called *Aiguptos* by the Greeks, *Misraim* by the Hebrews, and *Misr* by the Arabs, and in the Egyptian hieroglyphics is *Kemi,* or the "black land." The Nile, in times of overflow, is a reddish brown color, and the ordinary current flows about three miles an hour.

The famous Victoria Nyanza — the "Great Water," next to Lake Superior the largest fresh water lake in the world, is the source of the Nile. It is directly under the equator, at 3,900 feet elevation, and covers 27,000 square miles. The parallel of 1° south latitude, crossing it, is the dividing line between German East Africa, to the southward, and British East Africa, to the northward. First discovered by Speke, in 1858, a long period elapsed before it was known that the waters went out to the Nile. There are several feeders to this great lake, the largest being the Kagera, formed by three tributaries, of which the chief is the Nyavarango, rising about 2°

30′ south latitude, at an altitude of 7,000 feet. The Kagera flows into Victoria Nyanza, through a spacious delta. The other Nyanzas are at a lower level than Victoria; Albert Nyanza, about eighty miles northwest, being at 2,500 feet elevation, and covering 2,000 square miles, and Albert Edward Nyanza, just south of the equator, extending over 1,500 square miles at 3,307 feet elevation, and draining into Albert Nyanza, through Samliki River, about 130 miles long.

The great river flowing out of the Victoria Nyanza, before it was known to be the Nile, was called the *Kari* or Somerset River. It expands into Lake Ibrahim Pasha, goes down successive falls, and enters the Albert Nyanza at Magungo. The exit stream descends a series of cataracts and comes to Gondokoro at 5° N., this portion of the river having been first explored by General Gordon in 1876. At 9° N. it receives its most important tributary, on the west side, the *Bahr-el-Ghezal,* then turns east for about one hundred miles, receives the Sobat, coming from the southeast, and flows north to Khartoum, being there joined by the Blue Nile, on its eastern side. The united Nile then takes its course toward the northeast, and receives its last tributary, the Atbara, from the Abyssinian frontier. It flows northward through the desert, forms various islands, goes down rapids, and descends the second or Great Cataract at *Batn-el-Hajar,* the "Glen of Rocks,"

entering Egypt proper at Philæ, the *Pi-lakh* or "limit" of the Egyptians, where the river flows down the first or lowest cataract, at Syene or Assouan, 24° 5′ N. From the foot of this cataract, the Nile has its course northward through Egypt, unbroken by falls or rapids, and without a tributary of any kind, until it reaches the Mediterranean. It is a single stream to *Batn-el-Bakara,* the ancient Carcasorum, at the head of the delta, just below Cairo, in latitude 30° 15′ N. From the cataracts northward, the river, with a general breadth of about a half-mile, runs for six hundred miles through a valley bounded by hills varying in height from 300 to 1,200 feet. These hills disappear a hundred miles from the sea, and the river enters an extensive and perfectly level alluvial plain, where at twelve miles below and north of Cairo it separates into two great streams which continually diverge toward the northwest and northeast, until they reach the sea at 31° 35′ N., by mouths that are eighty miles apart, the eastern branch at Dumyat (Damietta), and the western at Rashid (Rosetta). This is the great plain of Lower Egypt, a rich, triangular and perfectly flat delta, fronting over one hundred and fifty miles upon the Mediterranean, and extending inland about ninety miles. The alluvial deposits of the Nile cover all this plain to a depth of thirty or forty feet, and make unsurpassed fertility, while the sea front is a series of extensive lagoons.

So dependent were the ancient Egyptians upon the Nile that it can readily be understood how they gave the river divine honors. It was represented by a figure, having a beard and woman's breasts, with a blue skin. At Nilopolis there was a temple dedicated to this god, and the principal festival was called Niloa. In the ancient Greek and Roman art the Nile was depicted as a reclining river god, around whom sixteen children were playing, in allegorical representation of the height in cubits reached by the annual inundation. Rain rarely falls in the Nile valley, between 18° and 30′ N., and only very scantily lower down, so that the river gets its water supply entirely from the elevated lake and mountain regions which are its sources. In Egypt the current begins increasing in volume in June, rises steadily and reaches its greatest height in October, and then gradually subsides, the ordinary rise at Cairo being twenty-five feet. During the period of flood the greater portion of the long valley and of the delta, is inundated. In early times the volume of the river was larger, and the floods rose much higher, as shown by the alluvial deposits, in places no longer reached by even the highest inundations. Four thousand years ago, as attested by the old inscriptions, the average rise of the flood was twenty-three feet higher than now. At the same time, the annual deposits of the inundations continually raise the surface level of the entire surrounding valley.

The great dams constructed in the river, at Assouan, Assiout, and below Cairo, now control the Nile, making it a reservoir, and regulating the discharge of the waters, so that extensive tracts yield two crops a year instead of one, and large waste districts have been brought under tillage, greatly increasing the growth of sugar, cotton and other products. The estimate is that the Nile supplies every year a thousand millions of cubic metres of water, and the additional fertility has increased Egypt's foreign trade to $280,000,000 a year, including over $130,000,000 worth of cotton seed and raw cotton. The cotton crop has exceeded 700,000,000 pounds in one year, and for 1909–10 was estimated at 545,000,000 pounds. It includes the famous yellow-tinted, long-fibre staple, the choicest of all cottons, which, from its natural color, imparts the prized tawny tint to hosiery and underwear. This cotton is a cash article, and Alexandria is the cotton-financing centre of Egypt. The delta is the great cotton, rice, grain and sugar producing region, the large barrage, or dam, below Cairo, regulating the distribution of the Nile waters throughout the vast and fertile plain, while the newer dam at Assouan is bringing the upper Egypt valley under similar beneficent crop conditions.

When the Nile anciently brought down so much greater volume of water than now, instead of two river mouths in the delta there were seven, and from

this circumstance the river was called Septemgeminus. The easternmost of these mouths was the Pelusiac, which emptied into the bay of Pelusiam, east of Port Said, at the narrowest part of the isthmus of Suez. It was here that was located the great Serbonian Bog, and in this region Cambyses defeated the Egyptians, and Pompey was killed, at the little hill known as Mount Casius. To the westward is the partly dried up Lake Menzaleh, where in the days of the full-flowing Nile two branches emptied, the Tanitic and Mendesian. These three branches long ago ceased flowing, and near the western shore of Lake Menzaleh comes out the present Damietta branch, the ancient Phathmetic mouth. This was in the land of Goshen, of the Israelites, where was ancient Tanis or Zoon, the old capital of the Hyksos, or Shepherd Kings, and afterward a stronghold of Rameses and his survivors, who oppressed the Jews and caused their exodus across the Red Sea into Sinai. There are various ruins in this district. The Burlas lagoon is farther west, and here emptied the Sebeunytic mouth, long since closed. The Bolbitine is now the Rosetta branch, and still farther westward was the Canopic, emptying into Aboukir Bay.

A half dozen miles up the present eastern branch of the Nile is Damietta, which anciently was Tameathis, and is now an old and decayed town of thirty thousand population, about a hundred miles

northeast of Cairo, with, however, some fine dwellings of the merchants, built on terraces near the river, and a few attractive mosques and bazaars. Lake Menzaleh gives it a supply of fish, that are dried and salted for trade with the interior, but the bar at the mouth of the river renders the harbor inaccessible to large vessels. It also has rice and cotton mills, and the story is that the name of "dimity" is derived from this town. The ancient city was nearer the sea, and it rose to importance under the Saracen rule, while the Crusaders, regarding it as the great Egyptian stronghold on the Mediterranean, made repeated attacks, and in one of the sieges it was captured, in 1249, by the French king Louis IX. Unfortunately, however, the victorious Louis was soon afterward taken by the Arabs, and could only purchase his freedom by restoring the city. Then, because of its exposed position, the Egyptian sultan destroyed the old city, and established the present Damietta, farther inland, blocking up the mouth of the Nile, so that enemies could not approach from the sea. Far away, in all directions, spread the fertile lowlands of the delta, intersected by irrigation canals, and producing bountiful crops, so prolific indeed that the lands are valued at $500 or more per acre. This was one of the most populous districts of ancient Egypt, and still is well peopled. In the interior is the cotton centre, Mansourah, in an unhealthy situation, having

thirty-six thousand population; also Samanbord, near the ancient mounds of Bahbeyt, where there was a Temple of Isis; and Tantah with about sixty thousand people. Near the Rosetta, or western branch of the Nile, is Sa-al-Hazar, the old-time Sais, the burial place of many Egyptian kings, and a venerable seat of learning in the time of the pharaohs, whence, as we are told, the famous Cecrops migrated to found Athens.

The town of Rosetta is located among unhealthy marshes, just within the mouth of the Rosetta branch, and is known to the Arabs as Rashad, having about seventeen thousand population. The original Egyptian Bolbitine was nearly two miles further inland from the sea. Despite its decaying houses, the beautiful gardens give Rosetta an attractive appearance, but the port is poor, the shifting sand bar at the river's mouth making it difficult of entrance. Its chief modern fame comes from the discovery, in 1799, of the "Rosetta Stone" now in the British Museum, which furnished the first key to deciphering the Egyptian hieroglyphics. During Napoleon's occupation, M. Boussard, officer of engineers in his army, found this stone, when excavating the trenches of Fort St. Julian near Rosetta, and three years afterward it was taken to England. It is a slab of black basalt, about 3½ by 2½ feet, and nearly one foot thick, and was erected 195 B. C., by Egyptian priests, in honor of Ptolemy Epiphanes, in com-

memoration of his services to the country. It recites these benefits, and decrees that the king's statue shall be placed in every temple, and divine honors paid him. The inscriptions are repeated in three languages — Greek, the sacred hieroglyphics, and the Demotic or common Egyptian characters. Thus were given, side by side, two long Egyptian texts, as well as a translation in Greek, enabling the scholars to gain a knowledge of the long-lost tongues of ancient Egypt and decipher the hieroglyphics that are everywhere found.

ALEXANDRIA.

The visitor to Egypt usually comes over the Mediterranean by steamer to Alexandria, entering the old harbor on the low-lying coast through a narrow waterway 600 feet wide, between the long stone protective breakwaters, recently constructed, and admiring the wonderful coloring of the sea, in the morning sunlight. Near the ship, the surface sparkles in azure and olive, with variations of emerald and sapphire, while the more distant waves, beyond the breakwater, are tinted with purple and violet. A swarm of rowboats surround the arriving vessel, and the bare-legged boatmen, clad in comic opera costumes, with complexions varying from black to light yellow, contend vigorously for the possession of passengers and luggage. When landed, a horde of beggars and peddlers is en-

countered, but the black Nubian soldiers, in blue uniforms, who are on guard at the railway dock, drive them off, by snapping long whips at their bare legs. Some travellers halt in Alexandria for a short sojourn, but most of them at once start on the railway ride of one hundred and thirty miles over the monotonous delta to the national capital, Cairo, and the pyramids. Alexandria is the chief port of Egypt, and near the harbor formerly were the two Cleopatra's Needles, obelisks about sixty-six feet high, originally brought from Heliopolis. One, which was lying on the ground, was presented to England, and is on the Thames embankment in London, while the other, which stood erect, was given to New York and is now in Central Park.

Alexandria is the famous city founded by Alexander the Great, 332 B. C., when he had destroyed Tyre, its site being at the entrance of the Canopic branch of the Nile, long ago practically closed up. The original city plan embraced two main streets, crossing at right angles in the centre, each being one hundred feet wide, one stretching from north to south, and the other from east to west. There was an outlying island, Pharos, upon which the first known lighthouse was built, of great height, as a guide to the mariner, and the island was connected with the mainland by a dyke, that divided the inner from the outer harbor, the vessels passing through a channel crossed by movable bridges. The eastern

end of the city, called the Bruchium, contained the royal palace of the Ptolemies, under whose rule, in their time of vast power, Alexandria became the great centre to which converged most of the trade of Europe and the Mediterranean with Persia and the far East. The city had over three hundred thousand free inhabitants, besides slaves, and it was the renowned seat of universal learning, where the schools of Grecian philosophy flourished. It was famous for the Alexandrian Library and the Museum, an establishment where scholars were maintained at public expense. Here lived Euclid, whose *Elements of Geometry* have since held sway for about twenty-two centuries in all schools, a book of such abstruse character that it is said:

> If there should be another flood,
>   Hither for refuge fly;
> Were the old world to be submerged
>   This book would still be dry.

In Alexandria, in the third century B. C., the Scriptures were first made known to the heathen by the celebrated Greek version of the Old Testament, called the *Septuagint,* from the seventy-two members of the Sanhedrim and the translators who made and sanctioned it. This version was begun by Jews of Alexandria, about 280 B. C., and finished by other scholars, in the course of several years, and it became the parent of many translations into various ancient languages. Christianity soon got a

foothold here, though the city became the scene of very unchristian disputation and violence between the sects, for in no place were religious conflicts more frequent or sanguinary. There was also great suffering, during the struggle of Cleopatra with her brother Ptolemy, in Cæsar's Alexandrian war. The city fell permanently under Roman power, about 30 B. C., when many of its most precious works of art were removed to Rome. Its greatness, however, continued until the establishment of the seat of the Roman Eastern Empire at Constantinople, when its decline began. In the high tide of Moslem conquest that followed the death of Mohammed the Prophet, Amru, the general of the Caliph Omar, captured Alexandria, in 640 A. D. Omar, the second successor of Mohammed, was one of the greatest Moslem conquerors, and according to one of their historians, he "took from the infidels thirty-six thousand cities and castles, destroyed four thousand temples and churches, and founded or endowed fourteen hundred mosques." Alexandria continued their chief city until, in the tenth century, Cairo was founded by the caliphs of the Fatimite dynasty, and was made the Egyptian capital. The discovery of the route to the East Indies around the Cape of Good Hope completed Alexandria's medieval decay. The only perfect relics of the distant past it still possesses are the underground cisterns for the preservation of the

Nile water, the Catacombs and Pompey's Pillar. This is an obelisk of red granite, a single stone nearly ninety feet high and nine feet in diameter, standing on a marble base, sixty feet in circumference, and surmounted by a Corinthian capital nine feet high. The entire column, which is 114 feet high, is beautifully polished, overtopping the town, and serving as a guiding beacon for ships entering the harbor. It was built 296 A. D. by the prefect of Egypt, in honor of Diocletian. The old city had a circumference of nine miles, and at the intersection of the two chief streets was an open square over a mile in circumference, the streets and square being decorated by splendid palaces, temples and obelisks, and much of their ornamentation was subsequently carried off to embellish Rome and Constantinople.

More than one-fourth of the ancient city of Alexandria was occupied by the royal palace, which projected beyond the promontory of Lochras, and each succeeding Ptolemy added to its magnificence. Within this enclosure were the museum, which was the home of the learned men supported by the government, attractive groves, spacious buildings, and a temple where was deposited the body of Alexander, in a golden coffin, brought from Babylon after his death. One of the Ptolemies carried off this golden coffin, and replaced it with one of glass. The gymnasium, upon the lake shore, on the eastern

side of the city, had a portico over six hundred feet long, supported by rows of marble columns. The suburb of Nicopolis stretched far along the seashore, outside the Canopus Gate, and here was a superb amphitheatre and race course. Dinocrates, who built the Temple of Diana at Ephesus, was the architect employed by Alexander. His great captain and successor, Ptolemy Soter, who became governor of Egypt, was the first to take the title of king, making Alexandria his royal residence 304 B. C. Upon the huge square watch-tower of Pharos, which was regarded as one of the seven wonders of the world, fires were kept burning to guide the incoming sailors, and now a spacious fort occupies the site.

The Temple of Serapeum housed the famous Alexandrian Library, the collection of manuscript books being started by Ptolemy I and Ptolemy II, and becoming the largest in the world, prior to the invention of printing. Demetrius Phalereus, a Greek fugitive, coming to the Egyptian court, suggested it, and spoke with admiration of the public libraries at Athens, being appointed the superintendent. He collected for it the books of all nations, and it grew to seven hundred thousand manuscript volumes. The plan was to seize all books brought into Egypt by Greeks or other foreigners, which were transcribed, the copies being handed back to the owners and the originals placed in the library. One of the Ptolemies borrowed from the Athenians

the works of Sophocles, Euripedes and Æschylus, returning the copies with a present of $150,000 for the exchange. The library, and much of the city, were seriously damaged in the second century B. C., the learned men fleeing to Greece and the Archipelago. During the siege of the city, in Cæsar's war, a large part of the library was burnt, and, according to Gibbon, Marc Antony sent the collection of books from Pergamos to Cleopatra, which became the nucleus of a new library, that increased in size and importance during four centuries, until dispersed by the destruction of the Serapeum, as a heathen temple, by Theodosius, about 390 A. D. Again the library was reëstablished, and Alexandria flourished as one of the chief seats of literature under Christian auspices, until conquered by the Arabs in 640. Amru wrote to his master, the Caliph Omar, "I have taken the City of the West; it is of immense extent; there are four thousand palaces, four thousand baths, twelve thousand dealers in fresh oil, forty thousand Jews who pay tribute, and four hundred theatres." The library was then burnt, the tradition being that this was done in consequence of Omar's fanatical decision: "If these writings of the Greeks agree with the Book of God, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." Accordingly they were used to heat the water for the four thousand baths of the city, and such was their number that it required six

months to consume them. This ended the famous library. The noted *Alexandrian Codex,* an ancient manuscript of the Scriptures, written on vellum, which was found in the city, and in 1628 presented to King Charles I of England, is now preserved in the British Museum.

The modern city is built upon the causeway, which was originally the communication between the mainland and the Pharos, and by constant accumulations of sand has become a wide neck of land. There are two ports: one at the extremity of an extensive roadstead, west of the Pharos, in which deep draft vessels anchor; and the other, the modern port, but less advantageous, on the eastern side of the Pharos. The spacious Lake Mareotis, back of the city, had been dried up by accumulations of sand, but in 1801 the British army cut through the narrow strip which separated it from Lake Aboukir, to the eastward, and let in the sea again. Alexandria has grown greatly of late, in population and commerce, and is believed to have a half million people. The newer modern town has more an Italian than an oriental appearance, and this dwarfs and overcomes the ruins of the ancient city and the wretched habitations of the Arabs. The European quarter has good streets and residences, the central and most attractive portion being the great promenade of Mehemet Ali Square. The statue of that vigorous ruler, the founder of the present khedival family, who did so much for the city

and for Egypt, is the centre of this square, which divides the Arab section from the newer European quarter. During Arabi Pasha's rebellion, the mob, in 1882, burnt the buildings around this square, but they were rebuilt in greater splendor.

The Mahmudiyeh Canal connects Alexandria with the Nile, and the chief staple of trade is cotton, which is more than nine-tenths of the whole Egyptian export. From almost under Pompey's Pillar the cotton wharves extend inside the harbor for over a mile along this canal, and the railroad from Upper Egypt also connects with them. There are large storehouses and cotton presses. Blue-gowned Egyptian laborers carry around the bags of cotton and cotton-seed upon their backs and heads. This product yields enormously, the increased growth being due largely to the Assouan dam, and when the raising of the dam is completed, there will be a further increased growth on the new lands irrigated, the crop, now about 1,300,000 to 1,400,000 bales annually, being expected then to expand to 2,000,000 bales. So thoroughly are the cotton lands worked that they raise on the average almost a bale to the acre, the yield being about 450 pounds. Four-fifths of the crop grows in the delta, where the best cotton is raised on very small farms. The crop of 1907 was about 1,300,000 bales out of a total world's product of 16,-512,000 bales, of which the United States produced 10,882,000 bales and India 2,445,000 bales. Out of

the total Egyptian exports of 1907, $140,065,925, the cotton exports were $130,764,555, $72,500,000 going to the United Kingdom, and $17,671,000 to the United States. Almost the whole export is from Alexandria. At the harbor entrance, a reef stretches nearly four miles across between Adjemi Point, on the west, and the Cape Ras el Tin. Formerly there was a channel excavated through this, about 300 feet wide and passing vessels of 27 feet draught. The growing commerce, however, required a new channel to be blasted through the rocky reef, nearer to Adjemi Point, which is approaching completion, and is 600 feet wide and 35 feet deep. The long stone protective breakwaters project far outside the entrance. A large amount of money has been expended on this work, and upon new quays and docks, within the harbor, to accommodate the great increase of trade. The partly constructed railway, from Alexandria westward over the caravan route, to the border of Tripoli, is expected to give a stimulus to trade, about two hundred miles being in operation.

About thirteen miles northeast of Alexandria is the port of Aboukir, and on the bay, out in front of it, was fought Nelson's famous "Battle of the Nile," in August, 1798. The French fleet, with Napoleon Bonaparte and his army aboard, had started from Toulon and landed the troops for the occupation of Egypt, and Nelson was sent with an English squadron in pursuit. The attack was made at dusk, on Au-

gust 1st, and though the French fought desperately, the engagement, continuing all night, ended at daybreak in a complete victory for the English. Only four French vessels escaped, and they lost over 5,000 men, the English loss being but 895. The French Admiral Brueys was mortally wounded, and Nelson slightly. Many cases of the greatest individual heroism were recorded in this noted conflict. Captain Casabianca commanded Admiral Brueys's flagship L'Orient, which blew up, and Casabianca and his son, ten years old, were killed by the explosion, giving the theme for the famous ballad by Mrs. Hemans. Bonaparte, afterward, on land, was more successful than the French fleet had been on the sea, for at Aboukir, July 25, 1799, with a smaller force, he almost annihilated the Turkish army under Mustapha Pasha.

QUEEN CLEOPATRA.

Alexandria was the birthplace and capital of the romantic and wonderful Cleopatra, the last queen of Egypt. She was the daughter of Ptolemy Auletes, born 69 B. C., and died, in Alexandria, August 30th, 30 B. C. When but seventeen years old, she became, by the death of her father, joint heir to the throne with her younger brother Ptolemy. Her subsequent life was a career of constant intrigue, designed to captivate the various rulers of Rome, who, through changing fortune, controlled the Mediterranean and the des-

tinies of Egypt, her father having sought Roman aid. Cleopatra's brother, Ptolemy, quarreled with her, and receiving ample support, she had been driven out of Alexandria, when in 48 B. C. Julius Cæsar captured the city and occupied the royal palace. She was then twenty-one years old, and sought an interview with Cæsar, and by a most theatrical venture got into his presence. Arriving off the harbor entrance in a galley, she went in a little boat, with but a single attendant, the Sicilian Apollodorus, at twilight into the port, and unobserved, reached the steps leading to the palace from the waterside. Wrapped in a roll of heavy carpet, tied with cords, Apollodorus carried her in, and got to Cæsar's presence, to display the goods. The carpet was unrolled, and the attractive queen appeared before his astonished gaze. The daring scheme was entirely successful, the romantic introduction, with her beauty and arts, captivated him, and she acquired a power over Cæsar, which continued until his death. He interfered in her favor, she was restored to the throne, and her brother Ptolemy was killed in a battle on the Nile, near Memphis. Cleopatra went to Rome with Cæsar, living there in the greatest splendor, until his assassination, in 44, and she bore him a son, Cæsarion. After Cæsar's death she returned to Alexandria.

Subsequent events made Marc Antony powerful, and he became one of the triumvirs, ruling Rome and

the Mediterranean, his share being the countries at the eastern border of the great sea, and beyond. Antony warred against the Parthians, in Asia, and proceeding eastward, set up his court at Tarsus, in Asia Minor, and Cleopatra then devoted her arts to captivate him. Antony was not a stranger, having made her acquaintance in Rome, and Cleopatra found it to her interest to awaken his desires, and yet keep away from him. Finally he sent for her, to come to Tarsus, in 41, and she crossed the Mediterranean and made the triumphal progress up the River Cydnus to that city which Plutarch and Shakespeare have done so much, by vivid description, to render famous. But she did not go all the way to him, sending word that he should first call on her. This he did, and he was received with magnificence, the queen, who understood him well, doing everything possible to enslave him to her charms. She gave a feast, which lasted continuously four days and nights, and the ensnared Roman is said to have partaken of every dish. Her conquest was immediate and complete, and then began their life of revelry and excesses, which was long continued in Asia Minor, and afterward at Alexandria, and was only interrupted when disturbances at Rome required Antony's return. He married Octavia, the sister of Octavius, but did not forget the charming queen, three years later returning to Alexandria, where their revels were renewed, she bearing him children, and the career of

dissipation and excesses being continued at Ephesus and Athens. Antony's absence and misconduct, however, had raised many enemies at home, and they sought his defeat, led by Octavius, and it finally came in 31, in the fatal naval conflict at Actium, where Cleopatra suddenly sailed away with her Egyptian fleet. The defeated Antony also ran off, closely following her to Alexandria. Then there was another round of excesses, but the broken and dispirited Antony gave up in despair, as enemies closed around him.

Finally Octavius appeared before Alexandria, and soon was the conqueror. As Antony and his defeated troops fled through the gates into the city, the queen gave up all for lost, and retiring to an immense mausoleum she had constructed, locked herself within, having only two attendants, her women Iras and Charmian. Antony, going to the palace, was told she had ended her life, and then he stabbed himself, inflicting a mortal wound. As he lay dying, he heard that Cleopatra was not dead, but in hiding, and being carried to the mausoleum, he was admitted, and expired in the lady's arms. Octavius entered Alexandria, and captured Cleopatra in her mausoleum. She sought to fascinate the new conqueror, as she had done the others, but was unsuccessful. Soon she realized that her life was only spared that she might grace the triumph of Octavius, at Rome. Then eluding the vigilance of the guards, an asp was clandes-

tinely brought her in a basket of fruit. She caused her attendants Iras and Charmian to array her in her most splendid royal robes and crown, placed the asp in her bosom, and died from the poison of its bite. The two faithful women imitated her, and the soldiers of Octavius found all three dead. Thus passed away Cleopatra, the sixth Egyptian queen of that name, and the last of the celebrated dynasty of Ptolemies, who ruled Egypt for nearly three centuries after the death of Alexander the Great. Octavius, who afterward became the Roman Emperor Augustus Cæsar, had her son Cæsarion put to death. Cleopatra's career is one of the great memories of the ancient world, and William Harris Lytle of Cincinnati, the Poet of the West, who fell in the battle of Chickamauga, Tennessee, in 1863, has apostrophized the enslaved Antony's dying words to his charmer:

I am dying, Egypt, dying!
  Ebbs the crimson life-tide fast,
And the dark Plutonian shadows
  Gather on the evening blast;
Let thine arms, oh queen, support me,
  Hush thy sobs and bow thine ear,
Listen to the great heart secrets
  Thou, and thou alone, must hear.

Though my scarred and veteran legions
  Bear their eagles high no more,
And my wrecked and scattered galleys
  Strew dark Actium's fatal shore:
Though no glittering guards surround me,
  Prompt to do their master's will

I must perish like a Roman —
  Die the great triumvir still.

And for thee, star-eyed Egyptian —
  Glorious sorceress of the Nile!
Light the path to Stygian darkness,
  With the splendor of thy smile.
Give the Cæsar crowns and arches,
  Let his brow the laurel twine;
I can scorn the Senate's triumph;
  Triumphing in love like thine.

I am dying, Egypt, dying!
  Hark! the insulting foemen's cry;
They are coming — quick, my falchion!
  Let me front them ere I die.
Ah! no more amid the battle
  Shall my heart exulting swell;
Isis and Osiris guard thee —
  Cleopatra — Rome — farewell!

THE PHARAOHS AND THEIR GODS.

There is no appreciable limit to the antiquity of Egypt. Its traditionary records are historical, back about as far as four thousand years before Christ, and earlier than that time they fade into mythical tales. Menes is generally said to have been the first king or pharaoh, and he was succeeded by 341 monarchs to Sethos, known as Seti I. Herodotus says that the priests told him there were between Menes and Sethos 341 generations and 11,340 years. The name of pharaoh is derived from the Egyptian *Ph-Ra*, the sun, and was given the king to denote that he was an emblem of the god of light and de-

rived his authority directly from Heaven. In the ancient hieroglyphics this name is expressed by a ring or disk, representing the sun. The Egyptian paganism was pantheism, generally in family groups, of a parent god, and a wife or sister, and a son. It was also, in the earlier times, largely local, each capital and district having its special divinities. Thus, Ptah was the god of Memphis, and his triad, with the goddess Sakhot, or Bast, and Imhotep, were preeminent while Memphis was the capital. Thebes was the capital during Egypt's greatest prominence, and its god Ammon then became the chief deity of the country. Here the triad was Ammon, Mut and Khonsu. At Apollinopolis were Magna, Horbahud, or Horus, Hathor and Her-pakhrut (Herpocrates). These governing triads and combinations were usually accompanied by inferior deities, completing the company, and being personifications of the elements, senses and passions of humanity. The worship of some of these gods became almost universal, that of Osiris, Isis and Horus being found all over Egypt, in the earliest period. Osiris was perhaps the most universally worshipped, he being the god and judge of the dead, before whom every soul was to be brought for final judgment. According to the Greek descriptions, the gods were divided into various orders or systems, the gods of Memphis being Ptah, Ra, Shu, Seb, Osiris, Sator, Typhan and Horus. The Theban system included Ammon, Mentu,

Atmu, Shu, Seb, Osiris, Set, Horus and Sabak. There afterward came a tendency to fuse different gods into one, Ammon-Ra, for example, being identified with Horus, and Horus, Ra, Khnum, Mentu and Tum being merely representatives of the sun at different periods of his diurnal course. With the expansion of Egyptian commerce, foreign deities became engrafted into the system, such as Bar (Baal), Ashtarata (Ashtaroth), Anta (Anastis) and Set or Sutekh, another name for Baal.

The first of all deities was Ptah of Memphis, the "opener," a bow-legged dwarf, who was the creator of the world, sun and moon, out of chaos, which was called "ha," or matter. He was the head-god of the country until the political career of Memphis came to an end. Sakhet was a lioness, and Bast and Bubastis, lion-headed goddesses presiding over fire. Nefer-Tum, son of Ptah, was a god, wearing a lotus on his head. Menes founded Memphis, and it declined when Thebes became the capital, and Ammon was its god, his temple being built at Karnak. As Ammon became more powerful, his priests desired to give him the attributes of other gods, as his greater glory reflected upon them, and hence to give him the added influence of Ra, the sun-god of Heliopolis, they called him Ammon-Ra. As Thebes became the chief city, in ancient Egypt's period of greatness, so Ammon-Ra came to be acknowledged as the head of the gods, at least in outward demonstration, throughout

the land. When the Egyptians conquered Nubia, they established the worship of Ammon there, and when, in turn, the Ethiopians invaded Egypt, they were loyal to Ammon-Ra. He represented all the hidden power of the sun, and was the Jupiter of the Egyptian Olympus. Mut, his wife, was the mother goddess of matter, or the Juno; Khonsu or "force," their son, was the Hercules; and Nit, or the "Shuttle," was the Minerva, in the Theban combination. Subordinate to these was Khom or Amsu, the "enshrined," who, as Harneklet, or powerful Horus, represented the beginning and the end, or cause and effect. Closely related was Khnum, worshipped at Elephantine, the ram-headed god of the liquid element, who also created the matter of which the gods were made, and connected with him were the goddesses Heka, the "frog," a primeval formation, Seti, a "sunbeam," and Anuka, described as the beginning of the godhead.

The story of Osiris is told by Plutarch, and, according to the legend, Newt, the goddess of the sky, whose husband was Ra, the sun-god, and father of the other gods, had four children, the gods Osiris and Set and the goddesses Isis and Nephthys. But Ra was not the father of Osiris, who was begotten by Seb, and his birth created a scandal in Heaven, although Ra, who was very angry, seems to have been afterward appeased. Osiris, in human form, became the Egyptian king, ruling wisely, but his

brother Set, the god of evil and darkness, hated and tried to destroy him. He persuaded Osiris to enter a chest, which was immediately closed, covered with molten lead, and thrown into the Nile, being carried to the sea. It lodged in a tamarisk tree, which grew all around it. Meanwhile his sister and wife, Isis, searched for the body, and finding it, brought it back in the chest, and, hiding it, started to find her son Horus. Set, however, discovered the chest, and taking the body out, tore it into fourteen pieces, that were scattered throughout Egypt. Isis, returning, hunted for the dismembered body, burying each piece where she found it, and building a shrine to Osiris. When Horus grew to manhood, he fought Set, the murderer of his father, in a contest continuing several days, finally bringing him a prisoner to Isis. She let Set go, and Horus, enraged, tore the diadem from her brow, which Thout replaced by a cow's head. The head of Osiris had been found, and was buried at Abydos, which became his chief shrine. The ancient Egyptian wished to be buried at Abydos, that thus was made the scene of the last judgment, or at least arranged for his mummy to be sent there, to dwell for a time with Osiris. Both Seti and Rameses built temples there to the god, the legend of his dismemberment and resurrection being favorite subjects of illustration in the Osiris temples at Abydos, Denderah, Karnak and Philæ. Isis, the sister and wife of Osiris, was probably the greatest

Egyptian goddess, her worship spreading to Syria and Italy. To her, the island of Philæ was especially sacred, and she is also identified, and to an extent confused, with Hathor. The cow was sacred to both, and they are represented with horns and sometimes with the cow's head; the moon, which was sacred to them, being usually placed between the horns. Horus was most widely worshipped, and had various names in different places, among them Re-Harmakhis. He was a sun-god, and thus the prefix Re was given, and he had a hawk's head, as the hawk was sacred to him. He was the special god of Edfu and Kom Ombo, and the patron of the famous Sphynx near Cairo.

Ra was the great sun-god, and was worshipped as the god of day, the creator of the world and all things, and the giver of light and heat. His chief place of worship was at Heliopolis, the On of the Bible, which at one time was the most important religious centre, though its buildings have almost entirely disappeared, their materials having been carried off by the Arabs for the construction of Cairo. Joseph married the daughter of a priest of Ra, Plato studied in the Heliopolis schools, and Herodotus and Strabo visited it. The belief is that Moses was educated at Heliopolis, as St. Paul says he was "instructed in all the wisdom of the Egyptians." The religious literature of Egypt shows the influence of the priests of On. It was natural that the rival priests, at Thebes, should have given Ra's attributes to their god

Ammon-Ra, thus making him also a sun-god. The multitude in Egypt worshipped a great variety of abstract principles, and even animals and vegetables, and the doctrine of only one god was rare, though it is believed to have been privately taught, by some of the priests, to a select few. To each deity an animal seems to have been held sacred, and was regarded as a symbolical representative. We have seen how the cow was sacred to Isis and Hathor, and the hawk to Horus. Similarly, the cat was sacred to Ptah; the ibis to Thout, the ibis-headed scribe of the gods, who was the patron of learning; the crocodile to Sebek; the ram to Khnum, who had a ram's head; and the bull to Osiris, the sacred bull of Memphis, whose name was Apis, being particularly venerated throughout Egypt. The existence of the spirit after death was universally believed, and also a future state of rewards and punishments, in which the good dwelt with the gods, while the wicked were consigned to fiery torments amid perpetual darkness. There also was a belief that, after the lapse of ages, the spirit will return to the body, which, therefore, was carefully embalmed.

The sacred bull Apis, the Egyptian Hepi, had divine honors paid him at Memphis, as the impersonation of Osiris. It was necessary that this bull should be black, with a triangle of white on the forehead, a white spot in the form of a crescent on the right side, and a sort of knot, shaped like a beetle,

under his tongue. Bulls of this peculiar description were rare, but when one was found, he was fed during four months in a building facing the east. At the new moon, he was led to a splendid ship on the river Nile, with great solemnity, and conveyed to Heliopolis, where he was fed forty days more by the priests and women. Then the priests carried him to Memphis, where he had a temple, two chambers to dwell in, and a large court for exercise. His actions were supposed to have prophetic significance, and he was believed to impart prophetic power to the children about him. Every year, when the Nile began rising, his birthday was celebrated, the festival continuing seven days, and it was said the crocodiles were always tame, as long as the feast lasted. Despite all the veneration shown him, the bull was not permitted to live beyond twenty-five years, this duration of time being based, it was thought, on the astronomical theology of the Egyptians. The death of Apis, however, produced universal mourning, continuing until the priests had found a successor. As it was difficult to find one bearing all the necessary marks, the traditions indicate that fraud was sometimes practiced by the priests.

There have been enumerated 438 gods of various degrees of importance in the Egyptian mythology. In the representations on the temples and tombs most of them have human bodies, but their crowns differ. Osiris wears the crown of Upper Egypt, and is

wrapped as a mummy; Ammon-Ra's crown is lofty, resembling two cornucopias; Horus has a hawk's head; Mut, a cap with vulture's wings; and Maat wears a feather. The religious service was the adoration of the god, with singing and processions, some sacrifices, and generally gifts, which pleased the priests. Ra, and all the sun-gods, were adored at the rising and setting. The priests were usually oracles, were consulted as fortune-tellers are, and being the learned men of the time, they composed all the books. The *Precepts of Ptah-hotep* and the *Confessions of the Soul of Osiris* are regarded as among the oldest books in the world. They also wrote the *Book of the Dead* and the *Book of the Underworld* (the Duat). The people saw the sun-god Ra go down in the west, and reappear next morning in the east. As he must have travelled underneath to do so, the proximity of the Nile gave them the impression that he did this in a boat, and consequently he journeyed during the night in his boat through the Duat, a long narrow valley with a river. The Duat contained demons of all kinds, mostly snakes, and was divided into twelve parts representing the hours, the pylon, or entrance to each, being guarded by the demons. A vast multitude of the souls of the dead accompanied Ra in his underworld journey, but if they did not have the proper password their progress was obstructed. If it happened that Osiris, in his judgment, condemned a soul, it was

at once devoured by the waiting dog, and annihilated. The Duat displayed conspicuous fires, but they were not for the torment of the damned, but to give more splendor to the progress of Ra. From these flames no doubt came the subsequent idea of the hell awaiting the wicked. When the Persians arrived they insulted the Egyptian gods, but Alexander the Great recognized, and even worshipped them, and the Romans went further, by admitting Egypt's leading divinities to their own pantheon. They thus identified Jupiter as Ammon, Osiris became Pluto, Horus was Apollo, and Isis or Hathor was Venus. St. Mark introduced Christianity into Egypt, and it got a firm foothold, but in the seventh century the Moslems overran Egypt, and Islam has been the prevalent religion ever since. Now, nine-tenths of the people are Mohammedans of the Sunnite sect. There are 750,000 Christians, mostly Copts, these being the purest descendants of the ancient Egyptian race, and probably 30,000 Hebrews reside in the country.

In Egyptian history, there are thirty-one dynasties of pharaohs enumerated between the great Menes, who began the list, and the conquest by Alexander. Although the priests told Herodotus about the 341 generations and 11,340 years between Menes and Sethos, yet Professor Flinders Petrie, as the result of his valuable researches, thinks that Menes ruled about 4777 B. C., and that a dynasty of ten kings of

Thines ruled previously, beginning about 5,000 B. C. The thirty-one dynasties are divided into the Ancient Empire, of eleven dynasties, continuing during some twenty centuries to 2778 B. C., the Middle Empire, of six dynasties, until 1587 B. C., and the New Empire, beginning with Egypt's most glorious period, in the eighteenth and nineteenth dynasties, and then diminishing in force until the coming of Alexander. Menes founded Memphis. The third dynasty made the earliest pyramid, the Step Pyramid of Sakkara, built by Zeser, the second pharaoh; and Snefru, the ninth and last king, built Medum Pyramid. The fourth dynasty included the greatest pyramid builders, Cheops, Chephren and Menkaura. The twelfth dynasty began Karnak, and its pharaoh, Usertesen I, set up obelisks at Heliopolis, his successors conquering Nubia, and advancing the southern boundary of the kingdom as far as Wady Halfa and the Second Cataract. Amenemhat III, of this dynasty, built the dam regulating Lake Moeris, which had been made by an earlier pharaoh, and thus established the first reservoir for controlling the Nile waters, which created the Fayoum, one of the richest Egyptian provinces. The Hyksos or Shepherd Kings, then came into power, but were driven out by Aahmes I, who began the eighteenth dynasty, the first of the New Empire, this pharaoh, afterward deified, being regarded as the George Washington of Egypt.

Then followed the most famous period of Egyptian history, continuing four centuries, and including the celebrated Pharaohs Amenhotep, Thothmes, Queen Hatasu, Sethos and Rameses. The greatest among these were Thothmes III and Rameses II, who built many temples and carried on wars of conquest. Thothmes III constructed the two Cleopatra's Needles at Heliopolis, afterward taken to Alexandria. Thothmes I had two sons and a daughter, the noted Queen Hatasu. She was the co-ruler during the final years of her father's reign, and then was the wife of her older brother Thothmes II, and afterward ruled with the other brother, or nephew (which is uncertain), Thothmes III. She was the controlling power in Egypt for thirty years, until her death. She built the Der el-Bahri Temple at Thebes, and in memory of her father set up two obelisks at Karnak, one being a flawless block of red granite, and the loftiest monolith existing. She sent out what is believed to have been the world's first armada, and to do this excavated the first canal from the Nile to the Red Sea, by which her galleys got out into the ocean, and sailed to the "Land of Punt," supposed to be Somaliland, on the eastern African coast. Bas-reliefs, on the walls of her great temple, show the progress and warm reception of this early exploring expedition, and the exchange of gifts with the Prince of Punt. Her sculptured face is also there, displaying a rounded

outline, a delicately carved aquiline nose, and the suggestion of a dimple in her chin. During her era, Arabia was conquered, and the Egyptian empire extended eastward to the Euphrates, and westward to Algeria, while a powerful fleet was established on the Mediterranean, by which Cyprus, Crete, the Grecian Archipelago, and the coasts of southern Greece and Italy were occupied and controlled. Her temple at Karnak was completed, after her death, by Thothmes III, who erased her memorials, however, and took the glory to himself. He erected colossal statues at Thebes, and built Luxor, which was completed by Rameses II. The first Rameses reigned but a short time after Thothmes, and was succeeded by Seti I, the Sethos of the Greek writers, who began the extensive Temple of Osiris at Abydos. Rameses II completed this, and built the Hall of Columns at Karnak.

Rameses II, the son of Seti, was probably the greatest of the Egyptian pharaohs. He did not carry on so many wars, his ancestors having had wide conquests, but he was a prolific builder, a relentless tyrant, and to the subsequent Greek and Roman chroniclers became the hero-king of Egypt. Abydos, Luxor and the rock-temple of Abu Simbel are his monuments. He reigned for sixty-seven years, and is said to have had one hundred and seventy children of all degrees, there being seventy-nine sons and fifty-nine daughters enumerated on

the records. His fourth son, Khæmuas, was intended to be the successor, but the old pharaoh outlived him, and then Meneptah, the thirteenth son, was proclaimed heir, but did not succeed until eleven years later. From the career of Rameses, deified as Sasu-Ra, and his predecessors, Thothmes and Seti, the Greek writers formed the legend of Sesostris, the Egyptian conqueror, the name being a combination of the three, as were the hero's wonderful exploits.

Rameses is believed to have begun the Hebrew unrest, being a relentless taskmaster. We are told by the Hebrew text of the Bible that Abraham visited Egypt, on account of the famine in Canaan, in the 20th century B. C., and the Septuagint fixes it in the 26th century. When, about 1700 B. C., Jacob and his family followed Joseph to Egypt, there were some seventy of them, with a thousand dependents. They rapidly increased to two or three millions, and it was sought to check their increase by destroying all the male children. Meneptah is regarded as the pharaoh of the Exodus, when Moses led them across the Red Sea to the wilderness of Sinai, in the search for the Promised Land.

After this period the Egyptian empire deteriorated. The succeeding pharaohs were descendants of Rameses, and their mummies, as those of their greater predecessors, have been found in their tombs mostly in the Bibon el Muluk ravine at

Thebes. All the ancient writers had a wonderful conception of this city. Homer calls it "hundred-gated Thebes," with two hundred chariots at each gate; Diodorus says it had twenty thousand chariots; and Strabo quotes a priest as telling him the fighting force of the Theban army was seven hundred thousand men. For several centuries Egypt declined, and the Ethiopians, pressing northward, ultimately conquered, and they provided the pharaohs of the twenty-fifth dynasty. Then came the Assyrian invasions, that nation being the world-power of the time, but they were overthrown, and in the sixth century B. C., the Persians under Cambyses conquered Egypt, founding the twenty-seventh dynasty. He shocked the religious sensibilities of the people by killing, with his own hand, the Apis bull, and he also threw down the colossal statue of the great Rameses. In the fifth century there was a brief Egyptian revival, under Nectanebo, who drove out the Persians, but they regained possession, and held it until the arrival of Alexander the Great, 332 B. C., and then ended the native Egyptian kingdom, its rulers becoming Grecian, in the Ptolemies, with Ptolemy Soter heading this dynasty. They were builders of many temples, but their line ended with the Roman conquest, Egypt becoming the chief granary of that empire, and at the partition, in the fourth century of our era, falling to the Eastern Kingdom, ruled from Constantinople. Then came

the Mohammedan uprising over all the eastern lands, and the capture of Alexandria, 641 A. D., by Amru, the general of the Caliph Omar. The Abbassides dynasty at first ruled, but were overthrown by the Fatimites, in 970, and they by the Mamelukes, in 1240, and in turn the latter were conquered by the Turkish Sultan Selim, in 1516. Egypt was nominally ruled by a Turkish pasha, but there was a strife between the Turks and Mamelukes, nearly all the time, until Napoleon came, in 1798, and almost annihilated the Mameluke army, in the Battle of the Pyramids. The English, in 1801, drove out the French, restoring Turkish rule, and then Mehemet Ali became the power, but he was brought into subjection, and Egypt in recent years has been under British control.

CAIRO THE VICTORIOUS.

When Johar, the victorious general of Abu Tummim, the imaum of the Fatimites of Tunis, conquered Egypt from the Abbassides, he encamped on the Nile, just above the delta, at a place called Fostat, or "the tent," which he made his capital, and about a mile east from the river, founded a city to commemorate his victory, which he called *Masr el Kahireh,* "the victorious." Thus, Cairo is only about a thousand years old, and consequently the most modern city of Egypt. It was made the capital in the twelfth century, and Saladin greatly im-

proved and enlarged it. While on the Nile plain, a spur of the Mokkatam range approaches its south-eastern border, and here was built the citadel. Thus made the stronghold of the caliphs, it has become the chief city of modern Egypt, and is really the ideal Mohammedan capital. Says the Arab physician in the *Hunchback,* "He who hath not seen Cairo, hath not seen the world; its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is soft—its odor surpassing that of aloes-wood and cheering the heart; and how can Cairo be otherwise, when it is the mother of the world?" The railway taking the visitor from Alexandria to Cairo traverses the delta, crossing a region mostly of black, sandy loam, as level as a floor, intersected and broken only by irrigation canals and ditches, and presenting interesting agricultural scenes. There are no fences and no waste places, every foot of surface being utilized, the irrigation system making the land very fruitful. The pumps and the methods of cultivation are the same, however, as they were in the time of the pharaohs, the dark-hued and bare-legged laborers appearing everywhere, with camels, donkeys and crooked-horned gray buffalo oxen aiding in the work. The monotony of the level surface is varied by groups of palm trees, and villages of small mud huts, roofed with sugar-cane stalks, used only as a protection from the heat and dews, in this

almost rainless region. The dried corn and cotton stalks are the chief fuel. Various canals and arms of the Nile are crossed, and apparently prosperous towns are passed, Damanhour, with 33,000 people, Tanta, with 100,000, and Banha, where they have prolific vineyards. As Cairo is approached, the scenery improves, there are fine gardens and villas, the great delta valley narrows, and the hill borders, along the Nile, loom up in the distance. High ridges soon break the landscape, off on the eastern side, their summits covered with buildings and minarets, while far away southward are the tops of the three pyramids, looking very small in the distance, but standing out plainly against the sky. After a four hours' ride, the train halts at the imposing Arabian station in Cairo, and the crowd of hotel-runners, cabmen, donkey boys and porters give the passengers a vociferous reception.

Situated near the apex of the wide-spreading delta, in the figurative oriental splendors of language, Cairo is said to be "the brightest jewel in the handle of the green fan of Egypt." It covers about eleven square miles of the plain, adjoining the Nile, and stretches from the port of Boulak over to Mount Mokkatam. When Johar made Fostat on the Nile his capital, he found it, about as Amru, the original Mohammedan conqueror, had left it, more than three centuries previously, the place where Amru had encamped, and hence its name, referring to his "tent."

This site, with *Askar* or the "Camp," *Katai* or the "Fiefs," and *Masr el Atika* or "Old Cairo," four separate cities, have all been included in the extensive capital, *Masr el Kahireh,* the Italians having corrupted the latter word into Cairo, which Europeans have adopted as the name, while the natives cling to *Masr,* the older title. The city has greatly improved, under European control, and the newer part gradually encroaches upon the older city. The population exceeds six hundred thousand, of whom about forty thousand are Europeans. The modern centre of Cairo is the Garden of the Esbekiyeh, a spacious public square, adorned with fine trees and shrubbery, and around it are the chief hotels, the banks and various public buildings. From this garden oasis extends the chief street, the Boulevard Mehemet Ali, southeast, through the heart of the city, to the Mokkatam mountain ridge.

The citadel stands, as the crowning edifice upon this impressive ridge, the stronghold of Saladin, elevated 250 feet above the city, and it contains the khedive's palace, the mint, public offices and barracks, and the splendid mosque of Mehemet Ali, the founder of the khedival dynasty. He began this grand structure of pure alabaster, and it encloses his tomb. There is a well in the citadel, 280 feet deep, called "Joseph's Well," after Saladin, who was named in Arabic *Joussoof,* meaning Joseph. It is constructed in two portions, the upper being an

oblong square, 24 by 18 feet and 155 feet deep, and the lower of similar shape, 51 by 9 feet and 125 feet deep. The brackish water is not used for drinking, and is raised from the lower well into a basin at the bottom of the upper well, whence it is conveyed, when wanted, to the citadel above. This stronghold formerly controlled the city, but is now itself commanded by the higher ridge at the rear, so that it is not impregnable in modern warfare.

Within the citadel was given the banquet to which had been invited the Mameluke chiefs to be ruthlessly massacred, only one marvellously escaping, by leaping on horseback, over the parapet, to the hill slope sixty feet below, and having his horse killed by the fall. The dragoman who guides the tourist tells the story, and proves it by showing the impression of the horse's hoofs on the stone coping of the parapet wall. From this wall there is a splendid view over the city and its environment, with the distant pyramids, standing alongside the Nile, which can be traced, in silvery course, far away southward. At the foot of the citadel hill is the old Mosque of Sultan Ahmed, built of sandstone taken out of the pyramids, a beautiful but partly ruined structure. Cairo is famous for its mosques, of which there are said to be fully five hundred, many, however, being in dilapidation. The impressive domes and elegant minarets of these mosques rise in all directions, and several of the structures are superb specimens of

Arabian architecture. The most noted is the Mosque of Sultan Hassan, dating from the fourteenth century, and not far from the citadel, the architecture being graceful and the ornamentation superb. It has a magnificent entrance, beautifully embellished with honeycombed tracery. The interior is a roofless court, having on each side a square recess, crowned by a noble arch. The prayer niche at the eastern end is adjoined by a pulpit, with colored glass vases of Syrian workmanship, and having the name of the sultan displayed on either side. Behind this, and forming a portion of the edifice, built of stone and surmounted by a dome, is the sultan's tomb, where a Koran is always kept. He expended $3,000 daily, for three years, in erecting this building, and the story is told, that he cut off the architect's hands when it was completed, so that he could not construct another like it.

The Mosque of Tulûn is the oldest in Cairo, built in the ninth century, and before the city was founded. It is copied after the sacred Kaaba in Mecca, and was outside the city limits, until Saladin extended the walls around it. This is regarded as a true representative of the earlier mosques, and presents types of the pointed arch, afterward introduced by the Moors into Europe. It stands on an elevation, which the tradition asserts is the hill whereon the ark rested after the flood, and another legend is that upon this spot Abraham was about

to offer Isaac a sacrifice when a ram was opportunely found for a substitute. The Mosque El Hakim was built by the Fatimite Caliph Hakim, who asserted his divine mission, and founded the sect of the Druses; its minarets are very attractive, and it is noted as having been fortified during Napoleon's occupation. Among the most attractive mosques is Ibrahim Aga, the "Blue Mosque," which has a forbidding exterior, but within is the most splendid wall decoration, of purple and blue, in the elaborate tiling. The Mosque El Hazar, or "the Splendid," is celebrated for the beauty of its architecture, and was built in the tenth century. This is the chief university of the Mohammedan world, founded in the tenth century, and to it students come from all parts of Islam, for the study of the Koran and Arabian literature. It presents a remarkable sight, the thousands of students, most of them intending to become priests or government officials, crowding its generally roofless courts, squatting cross-legged, like tailors, on the floor, with professors lecturing to and examining them. As many as fifteen thousand are sometimes in attendance, particularly in the early morning. Their garb is to an extent picturesque, but generally slovenly, the drapery, in white, blue or black, being carelessly thrown around the body, and topped with a white, blue or green turban, when they go forth in slippers, bound for school. They are bald-headed, excepting

the little tuft of hair on top of the crown, which is left so that the faithful may be the more readily pulled into Paradise. Another fine mosque has attached a free hospital for the insane and helpless, which always is well populated. Over the tombs of the Mamelukes, outside the northeastern walls, and not far from the citadel, are built in their memory a number of beautiful mosques. As it is the custom to summon all the people to prayer, by shouting from the tops of the minarets at six o'clock in the morning, there are five hundred strong voiced muezzins, all calling the faithful to their devotions at the same time, and the Babel may be imagined. At the other hours of prayer, throughout the day and evening, the Mohammedan, at his work, in the shop or the street, despite the crowds, suddenly falls on his knees, looks toward Mecca, and swaying up and down and forward and backward, says his prayers. There is no fear of disturbance, as the act of prayer is devoutly reverenced, and they all do it, everywhere, at the same time.

Seen from the elevated citadel, Cairo spreads out like a map on the broad plain. It stretches over to and across the Nile, having in the foreground a maze of bazaars, adjacent to the ancient highway of the Muski, and all about are flat-roofed and crumbling houses and shady green courts. Above them rise many tapering minarets and chiselled domes. This scene gradually extends to the wider

streets, and more spacious gardens, of the newer West End, having beyond the gleaming silver streak of the Nile, and at the distant horizon, the glory of the setting sun in a cloudless sky, turning the yellow desert into gold. Alongside the Nile are the old parts of the city, the original towns of Boulak and Fostat. Here are some ancient grain storehouses, still used for that purpose, and called the "Granary of Joseph." Out in the river, on the Rodah Island, is the celebrated nilometer of early Egyptian fame, a rude graduated column, erected long ago, and used to indicate the height of the river level during the period of inundation. The tradition is, that it was in the fringe of bulrushes formerly thickly bordering this island pharaoh's daughter found the infant Moses, and the enterprising Arabs, with an eye for backsheesh, now take you to the spot. The canal that formerly connected the Nile with the Red Sea runs from Fostat through part of the city, and is used for irrigation. There is also an aqueduct carried on many arches, which conveys water to the citadel.

The visitor to Cairo usually seeks the quarter, which is yet preserved from the encroachment of modern improvement, that presents medieval Cairo in its original charm. This is located between the citadel and the eastern and northern walls, where are many of the older mosques. In it are the narrow winding crowded lanes, where the latticed windows

of the houses overhead often leave but a small streak of sky to be seen above them. Here are a bewildering medley of Egyptians, Turks, Arabs and Copts, each in his variegated costume, the mass of people, camels, donkeys and occasional strangers surging through, and the restless multitude making all sorts of noises and outcries. There is plenty of dirt about, without which the Orient would be less a reality than an artist's fancy, and the Americans and Europeans, though only a small minority in the crowds, are interested onlookers. The picturesque costume of the average Moslem will scarcely bear close inspection, the grease spots on the turban and the faded texture of the robe testifying to long use, though possibly by a noble ancestry. In fact, the whole scene gives an impression much akin to a well-worn Turkish carpet, needing cleansing and brightening. The Mooskee, the centre of the bazaar district, is a narrow, crowded street, intersected by a maze of crooked little passageways not over three or four feet wide, all lined with small shops. These street scenes, with the bazaars and mosques, are the great attractions of the older town. Among the curious sights is the carriage runner or *sais*. These are employed by the officials and the wealthy, to run in front of their carriages, and clear the way, being gaudily dressed, and carrying a gold-tipped staff. They run gracefully, are fine-looking, and shout warnings at the corners, being re-

garded much like footmen, though using more active exertion. The privilege of having two *sais* running side by side is regarded as a mark of high dignity.

Cairo has a complete development of modern fashionable life, and has long been a most popular winter resort. The result is that the East and West are thoroughly commingled, and the sojourning population is widely diversified. In the variety, a native funeral is among the most curious, the screeching of the hired mourners having a strange effect, the corpse, on a bier, being borne behind them on men's shoulders, and from the pole carried in front can be ascertained the sex of the deceased. If a carved or real fez is on the pole, it is a man, and if it is a woman, the pole is crowned by something representing a braid of hair. In the wedding processions the bride is usually carried in a palanquin between two ungainly, jerky-motioned camels. In January a great event is the departure of the caravan, bearing the "Holy Carpet," to Mecca. This is a ceremony of diplomatic import, which attracts a great concourse. In the procession, numerous camels bear huge burdens of handsome rugs, for gifts to tombs in Mecca, and the "Holy Carpet" itself is a pagoda-like structure, towering high above the patient, if proud, camel carrying it. The khedive solemnly places the bridle of this camel in the hand of its driver, as he starts on the long

journey, and the devout say that when the camel gives up his sacred load in the Holy City of Mecca he always sheds tears. In the khedive's receptions to his officials there is great solemnity of etiquette observed. They all sit around the walls of the apartment, with their red turbans and tabouches on their heads, and coats tightly buttoned. Then they are handed exquisite Egyptian coffee in wonderfully made slender cups, having sprinkled among the filigree tracery diamonds and other precious gems. The *stamboulis* who pass around the coffee also have their coats carefully buttoned, and their unoccupied hands are pressed against their breasts. This coat-buttoning and hand-pressure are relics of the old-time etiquette, when assassination was feared. The buttoned coat assures the inability to get a dagger from an inner pocket, and the pressure of the free hand to the heart is an assurance of good intention.

The Egyptian Museum of Antiquities, in fine buildings near the Nile, contains the most interesting and valuable collection of Egyptian antiquities in the world; and there is also an attractive exhibition of art works and curiosities in the Arab Museum. Among the adjacent watering places are the khedive's baths at Helouan, which are on the Mokkatam range of hills, about fifteen miles from the city. The first spring here was discovered in the seventh century, being named after Helouan, who was called the son of Babylon, and the place,

after a long desuetude, became, in the last century, a popular resort for invalids seeking relief from its sulphur waters. The late Khedive Tewfik was devoted to its development. Another attractive suburban place on the northern side is the khedive's summer palace and gardens of Shoobra, reached by a beautiful shady avenue of sycamores and acacias.

Five miles away from Cairo is the site of ancient Heliopolis, the "City of the Sun," which was the Hebrew On of the Bible, and the Egyptian An. On the route is the noble sycamore tree, called the "Virgin's tree," under which the Holy Family is said to have rested, on their flight into Egypt. Heliopolis existed under the old Empire of Egypt, and long afterward was a sacerdotal city, to whose colleges the Greek philosophers came for instruction by the Egyptian priests. Then it fell into decadence, and now all that remains are the temple enclosure and the obelisk. There are ruins of structures within the enclosure, but they are not ancient, being the remains of a Coptic settlement, the original Heliopolis having entirely disappeared. When Strabo was here, he found only ruins and a desert. There were originally two obelisks, one of which fell and was broken in two pieces, but long ago disappeared. The obelisk now standing is the most ancient in Egypt, a monolith sixty-eight feet high, bearing the name of Usertesen I, founder of the twelfth dynasty. All about are tombs, and, in

fact, it is generally accepted that the Nile Valley, for sixty miles near and above Cairo, is mostly a vale of ancient cities and tombs.

Down the Nile, northeast from Cairo, is the barrage, begun by Mehemet Ali in 1835, and completed under English management, the great dam which regulates the outflow of the Nile waters over the delta. Two weir-bridges, about 3,000 feet long, close the two arms of the river, and more than a hundred iron sluices regulate the flow of water, there being swing-bridges, at the extremities of the weirs, for the passage of boats. Between the two weirs, an alley of acacias crosses the apex of the delta, and thus unites the passageways along the tops of the weirs, while stately Norman gateways rise in the middle and at the extremity of each, giving the barrage an imposing appearance. Towering over all, to the eastward of Cairo, and stretching far away southward, rises the long ridge of the Mokkatam mountain, out of which, for ages, the pharaohs got their building materials, its limestones being used for the pyramids. From its summit is one of the greatest views obtainable, over the Nile Valley and its majestic monuments of the olden time.

THE PYRAMIDS AND SPHYNX.

Eight miles from Cairo are the wonderful pyramids of Gizeh, which are regarded as the most

imposing monuments left by the ancient Egyptians. They can be reached by carriage road and trolley, by donkey, camel or coach, and the modern fashionable hotel at their foot bears the name of Mena, from Menes the founder of the long line of pharaohs. The great Nile bridge is crossed, and gradually they rise higher and higher in view, on the approach. The three pyramids are upon a plateau of four hundred acres, near the western bank of the river, and elevated about one hundred and forty feet above the highest water level, being not far apart, and standing nearly on a line from northeast to southwest. Their four sides face the cardinal points of the compass. The archæologists have demonstrated that each pyramid was constructed over a sepulchral chamber excavated in the rock, and that the work was done during the life of the king for whose tomb it was intended. While the construction went on, a narrow and low passageway was kept open, as the courses of stones were laid, by which access was had from the outside to the central chamber. Upon the king's death the work ceased, and the last layers were then finished off and the passageway closed. The greater part of the stone came from the quarries in the Mokkatam range, across the Nile, and the outside facings were mostly of red syenitic granite from Assouan, up the river. The blocks are from two to four or more feet thick, and arranged one upon the other, form-

ing steps up the outer slopes, the thickness of the stones determining the height of these steps. Nearer the top are the thicker stones, but these blocks are of moderate length, compared with those near the base. The foundations were excavated in the solid rock, and upon this the great stones were arranged and built up, layer after layer, and one shell succeeding another, the spaces within being filled with smaller stones closely packed. To quarry and move the immense blocks, and raise them to their places, required no little engineering skill, and in those days the pharaohs had an unlimited amount of labor at command.

The visitor, after the usual conflict with donkey boys and backsheesh-seeking rascals, gets to the base of the "Great Pyramid" of Cheops, at the north-eastern angle, where the worn and broken stones offer the easiest ascent. The steps are said to number 208, and are about the height of an average table. A couple of barefooted, nimble Arabs pull you up by the arms, and for some days afterward sore muscles remind of the unusual exertion, and you are very glad when, reaching the top, and resting upon the twelve large stones composing it, covered all over with visitors' names, the gorgeous view can be taken in and the enormous size of the pyramid realized. This pyramid of Cheops covers nearly thirteen acres. Its original dimensions have been considerably reduced by the early Arabs, who removed

the outer portions to furnish building stone for Cairo. Thus despoiled, the walls lost their smooth surface, which sloped at an angle of nearly 52°. It was the stripping off of this outer casing, which left the stones in their present condition of rugged steps. Originally, the pyramid was composed of eighty-nine millions of cubic feet of masonry, and now there are about eighty-two millions. It is now 450 feet high and was 479 feet high. The sides are 746 feet long compared with 764 feet originally. There are over six millions of tons of stone in the vast structure, and about 2,300,000 separate blocks. All these had to be transported across the Nile, and over the valley to the plateau, and it was done by slave labor, mostly captives, and the tillers of the soil, when the Nile inundation prevented work in the fields. The pharaohs had unlimited command of labor, and according to Herodotus, a hundred thousand men were employed on this pyramid, during the three months of the inundation, and this was continued for twenty years.

The only entrance to the Great Pyramid is on the northern face, about fifty feet above the base, a passage of 3½ by 4 feet going down a slope at an angle of 26° 41′, for a distance of 321 feet to the king's sepulchral chamber, and it has been noted that the observer within, looking out of the passage, is in line with the North Star. The passage is extended 52 feet farther into the rock. The cham-

View from the Summit of the Great Pyramid Eastward over the Valley of the Nile.



ber is 46 feet long, 27 feet wide, and 11½ feet high. The entrance passage, after penetrating 63 feet within the pyramid, connects with an ascending branch passage, at an angle of 26° going 126 feet, when its course becomes level, and goes 109 feet further. This connects with several chambers and passages, the principal being the queen's chamber, almost in the centre of the pyramid, and 67 feet above its base. This chamber is 17 by 19 feet, and 20 feet high, with a fine groined roof. The king's chamber is a plain and bare room, lined with red granite, highly polished, single stones reaching from the floor to the ceiling, which is formed of nine large slabs of polished granite, extending from wall to wall. The sparkle of the granite in this famous chamber is exhibited in the darkness, by the flashes of light from burning magnesium wires. It contains only an empty sarcophagus of red granite, which is not very interesting. Visitors have scribbled their names all over the walls. The sarcophagus is so large that it evidently was placed in the room when it was constructed, as it could not be brought through the small entrance passage. The chamber is said to have originally contained a wooden coffin with the mummy of the king, which disappeared when the pyramids were first opened and plundered by the Arabs. The view from the top of the pyramid is over the almost level garden of the Nile Valley, as

far as one can see, green and fresh, but bordered everywhere by the desert. Both north and south are groups of pyramids and tombs, reminding that this is one of the greatest burial places in the world. A short distance north are the smaller pyramids of Abu Roasch, of the fourth dynasty, tumbling into ruin. To the south are the pyramids of Abusir, and the most ancient of all, the Step Pyramid of Sakkara, with the Dashur group in the distance, and others farther away. Here are the vast aggregation of tombs of kings and princes, priests, nobles and sacred bulls, with queens and court ladies, who ruled the old empire, forty to sixty centuries ago. At our feet, on the plain, is the battlefield of the pyramids, where Napoleon's troops repelled and conquered the Mameluke horsemen. To the eastward, the fertile valley is dotted with Arab villages, the river flowing away, toward the great city, crowned by the citadel mosque, and the Mokkatam hills forming the background. To the westward stretches the vast Lybian desert.

The second pyramid, King Chephren's, appears larger than the first, because it is built on a base thirty-three feet higher than that of the Great Pyramid. Originally, its sides measured about 708 feet, and its height was 454 feet, but now the sides are reduced to 691 feet, and the height to about 447 feet, the angle of slope being 52°. It has two entrances, each leading to the same sepulchral chamber

by an inclined passage approximating 100 feet in length. This chamber is about 46 by 16 feet, and 19 feet high, with a pyramidal roof, and contains a granite sarcophagus. The only remains found here were of a bull. This pyramid is seldom ascended by visitors, as the original stone casing is intact on the upper portion, and is difficult to climb. The top platform is much smaller than that of the Great Pyramid. On April 15, 1905, this pyramid was struck by lightning, a very rare occurrence here, and several pieces of stone knocked off the top. The third pyramid is only 203 feet high and 354 feet square. The original height was 219 feet. There is a tradition that one of the Arab caliphs of Egypt got the idea that an evil spirit dwelt in this pyramid, and he put a large force at work tearing it down. After laboring three months, he abandoned the work, and the ruin wrought was so comparatively small as to be unnoticeable. Within this pyramid was found a highly finished sarcophagus, a mummy case bearing the name of King Menkaura, its builder, and the body of a workman, the mummy case and body now being in the British Museum. While the smallest of the three pyramids, this shows the best workmanship of all. There are several smaller pyramids near by, supposed to have been tombs of relatives of the kings, and also a vast number of other sepulchres, some of the tomb-chambers being built above the surface, some excavated in the

rock, and others in subterranean channels. For ages, the strong westerly winds that generally prevail here have carried particles of sand from the desert, and deposited them around the tombs and pyramids, so that the original base of Cheops is twenty to thirty feet below the present surface.

Similarly, the sand storms have almost engulfed the other wonderful monument of ancient Egypt, the Sphynx, which stands near the pyramids. It has been repeatedly dug out, but the winds continually fill up the excavation. From remote antiquity, figures of the Sphynx were used in Egypt to embellish the avenues forming the approaches to temples, these figures usually having the head of a man, with cap and beard, and the body of a lion. Plutarch recorded that they were placed before the temples, as types of the mysterious nature of the deity worshipped there. This great Sphynx at the pyramids was sculptured before they were built, as indicated by an inscription. The Egyptians called it *Hor-em-khu,* or the "Setting Sun," the name of the god to whom it was dedicated, and this name is translated by the Greeks as Armachis. It is near the eastern edge of the plateau on which the pyramids stand, about 300 feet east of the second pyramid, and its head is turned toward the Nile. The Arabs call it *Abu-'l-Hol,* the "Father of Terror." It has suffered vastly from the ravages of time and vandalism, but is a noble and majestic

figure. The head, from the top to the chin, measures 28½ feet, and the body is that of a lion crouching closely to the ground, and is 146 feet long, measuring 36 feet across the shoulders, the paws extending about fifty feet in front. These paws are of masonry, but all the rest of the Sphynx seems to have been carved out of the solid rock. Between the paws was built a small temple, and near it was discovered a larger temple, buried in the sand, and supposed to have been dedicated to the worship of the divinity of the Sphynx. The countenance is now so much mutilated, partly by vandalism, and partly by the sand blasts, that have blown for ages across it, that the outline of the features is only traced with difficulty. The head had been covered with a cap, of which the lower part remains, and there was a beard, the fragments having fallen below. Immediately under the breast stood a granite tablet, containing a representation of Thothmes IV, offering incense, and a libation to the Sphynx, with a long hieroglyphic inscription reciting the titles of that king and his labors at the Sphynx. On the paws were inscriptions of the Roman days, expressing adoration of the Sphynx and of the Egyptian deities.

Several times attempts have been made to solve the mystery of the Sphynx, which was puzzling the Egyptians even when the Great Pyramid was built. Thothmes dug down as far as he was able, so as to

construct the small temple between the paws, and placed there the tablet telling of his work. This was hidden until 1818, when an English savant undertook the task of digging, and uncovered the temple and the inscription, but the hieroglyphics were a puzzle, until M. Champollion managed to translate them. The tablet recorded that Thothmes, before ascending the throne of his ancestor, was hunting in the neighborhood of the pyramids, and worn out by the heat and his exertions lay down in the shadow of the Sphynx, then covered to the neck with sand, and fell asleep. In his dreams, he saw the great carved lips of the statue open, and they spoke to him, calling him son, and saying it was his father, *Hor-em-khu;* then adding, "The sands of the desert have covered me; I wish to be free. Promise me that you will clear the sands away, and I shall know that you are indeed my son, and worthy to be the mighty ruler of my people in the years to come." This led Thothmes to excavate the Sphynx, and erect the tablet of his achievements. Pliny recorded that the Sphynx covered a king's tomb, and to discover this was the object of the excavation of 1818, but none was found. In 1896, Colonel George E. Raum, of San Francisco, made another attempt to dig out the Sphynx and employed a hundred men at the work. He cleared out a hole in the top of the head to seven feet depth, and excavated a shaft at the back for twenty-

five feet, finding two passages at the bottom running respectively northwest and southwest. Then he dug fifteen feet farther down, finding the bottom blocked with stones, which the authorities would not let him remove. Then a German company undertook to excavate the sand, but they too desisted. Recently another excavation has begun, under the auspices of the Egyptian government. Most of the digging heretofore, has been down the front of the Sphynx, revealing the massive breast and huge paws. Nothing has been done to clear away the sands enclosing the sides, and the winds constantly add to these, and fill up the pits that are dug, it being impossible to keep out the drifting sands of the almost universal desert.

The eminent Egyptian antiquarian, Mariette, was convinced that the Sphynx was much older than the Pyramids, and believed that if the space about it were cleared the lion-statue would be found crouching in the centre of a great amphitheatre, and gazing out at the Nile, marking the grave, probably, of the mighty Menes himself. It was originally colored red, but this long ago was worn off. The broken nose and mutilated features were due partly to the vandalism of the Mamelukes, who, to learn to aim their cannon, when Napoleon came to attack them, trained the guns upon the Sphynx, and thus battered and scarred the majestic countenance.

All visitors speak of the solemn weirdness of the

spectacle of Sphinx and pyramids at sunrise and sunset. The greatest view of all, however, is when the full moon, under the bright Egyptian sky, floods them with light, at once making them harmonious in outline and clearer to the eye. The moonbeams veil the scars of the vandals, the desert becomes beautiful, and the grand spectacle of pyramids and Sphynx deepens in majesty no less than in mystery. Henry Howard Brownell, the New England poet, thus invokes the Sphynx:

They glare — those stony eyes!
  That in the fierce sun-rays
Showered from these burning skies,
Through untold centuries
  Have kept their sleepless and unwinking gaze.

Those sullen orbs wouldst thou eclipse,
And ope those massy tomb-like lips,
Many a riddle thou couldst solve
Which all blindly men revolve.

Would she but tell! She knows
Of the old pharaohs,
Could count the Ptolemies' long line;
Each mighty myth's original hath seen
Apis, Anubis — ghosts that haunt between
  The Bestial and Divine —
(Such, He that sleeps in Philæ — He that stands
  In gloom, unworshipped, 'neath his rock-hewn fane —
And they, who, sitting on Memnonian sands,
  Cast their long shadows o'er the desert plain:)
    Hath marked Nitocris pass,
    And Ozymandias.
Deep-versed in many a dark Egyptian wile;
  The Hebrew boy hath eyed

Cold to the master's bride;
And that Medusan stare hath frozen the smile
Of her all love and guile
For whom the Cæsar sighed,
And the World-Loser died—
The Darling of the Nile.

A VOYAGE ON THE NILE

XV.

A VOYAGE ON THE NILE

Bedrashan—Memphis—the Serapeum—Sakkara—Tombs and Mastabas—Medum—the Fayoum—Birket el Keroon—Bahr Yosef—Lake Moeris—The Shadoof and Sakiyeh—Gebel-et-Ter—Minyeh—Beni-Hasan—Roda—Antinoe—Tell-el-Amarna—Gebel Abulfeda—Monfalut—Maäbdeh—Assiout—Baliana—Abydos—Nag Hamadi—Hou—Denderah—Keneh—Thebes—Luxor—Karnak—Kurna—Tombs of the Kings—Der-el-Bahri—Medinet Habu—Tombs of the Queens—the Ramesseum—the Vocal Memnon—Esne—El Kab—Edfu—Silsileb—Kom Ombo—Assouan—the First Cataract—Elephantine—the Great Dam—the Quarries—Grenfell's Tombs—Philæ—Kalabsheh—Korosko—Abu Simbel—Wady Halfa—the Second Cataract—Abousir—Semneh—Atbara—Khartoum—Omdurman—A King in Egypt.

THE ANCIENT EGYPTIAN CAPITAL.

And now the winds that southward blow
Bear me away! I see below
The long line of the Libyan Nile;
Osiris, holding in his hand
The lotus; Isis, crowned and veiled;
The sacred Ibis, and the Sphynx;
Lamps that perchance their night-watch kept
O'er Cleopatra while she slept,
All plundered from the tombs of kings.

Thus wrote Longfellow, as he contemplated the wonders that are disclosed by a journey up the

Nile. The most satisfactory way of making a survey of the interesting remains surviving from ancient Egypt is by a voyage on the great river. A railway has been constructed up the Nile Valley, and the modern sleeping car will take the hurried traveller from Cairo to Luxor (Thebes), 454 miles, in a night, the railway going a hundred miles farther on to the great dam at Assouan and beyond. But the leisurely river voyage is the plan for the tourist. It can be made on one of the river steamers or on a native *dahabeah,* or house-boat, which halts or moves at will. As the journey progresses, stops are made at the various places of interest, and all the attractions and wonders of old and new Egypt can be examined. Months may be occupied on the voyage if desired. The Nile is almost without storms, and is seldom rough. From winter to early summer, the north wind almost steadily blows, with enough force to drive a sailing boat against the gentle current, and at the same time this same current will drift the boat northward, against the wind, excepting when it blows a gale. The *dahabeah* has one great lateen sail, attached to a yard of enormous length, and on a high deck over the cabins, provided with easy chairs, and usually decorated with plants and flowers, the tourist company enjoys the outlook over the river and its shores. As modern science has developed the motor-boat, its powers are now brought into use, so that all kinds of craft

are availed of for the river voyage and the traveller may choose that which pleases him best.

The sparkling Nile is full of life and movement, a busy river carrying a vast trade. But it is a peculiar river, and unlike any other in the world, there being neither picnic grounds, nor shady nooks, nor pretty villages along its banks. Its valley is bordered, on either hand, by bare yellow hills, where irrigation has not yet converted the desert into a garden, as on the lower surfaces. There are many spots of green, groups of palms, and clusters of Arab huts. The women come down to the shore and fill their *goolahs,* which are heavy earthen jars, with water, carrying the *goolah* home poised on their heads. Bronzed men toil at the rude *shadoofs,* by which water is lifted on long poles, with jars on the ends, and emptied into troughs above, to supply the irrigation ditches, the men singing as they work, under the unchecked rays of the burning sun. Swinging camels pass along with their swaying riders. Boatmen glide over the water in all directions, the lovely blue sky arching over them. Pelicans stand in the sand, or manœuvre gracefully in the air, and kingfishers dart under the wave, to seize the passing fish. The crocodile used to be in evidence, but is not now, excepting far off in the upper waters. When the ancient Nile shores were lined with reeds and papyrus, he was here, but all have disappeared in the development of cultivation

on the river banks. And as the voyage progresses, there are added the splendid dawns and gorgeous sunsets, that make so much of the charm of Nile scenery, in its unclouded glory. The whole sky, from zenith to horizon, becomes a sea of color and fire, reflected in each crimson wave and ripple, the gorgeous display at sunset going gradually off to the west, and being followed by a softer sheen, overspreading the eastern hills, until dark night comes to end the charming spectacle.

Thus we come, on the upper river voyage, to the village of Bedrashan, fifteen miles above Cairo, on the western shore, and landing take the customary donkey ride, to view the site of ancient Memphis, now mostly heaps of sand and mounds of rubbish. This was the first capital, and the greatest city of Egypt, from the days of the founder, Menes, until superseded by the growing power of Thebes, and it continued to be the largest city until Alexandria eclipsed it. The name comes from *Ma-en-ptah,* the "abode of Ptah," being called in the Coptic dialect, *Manfi,* "the abode of the Good One" supposed to refer to Osiris, and in the Scriptures it is described as *Naph* or *Noph.* Its situation commanded the southern entrance to the delta, and it was protected by a dyke from the Nile inundations. Diodorus described Memphis as remarkable for its fine climate and the beauty of the view from its walls, which were seventeen miles in circuit. It controlled

all the trade of the Nile, was the chief seat of early learning and religion, the principal place of the worship of Ptah, and the official residence of the sacred bull Apis, whose temple here was celebrated for the grand colonnades, through which elaborate religious processions were conducted. The other great temples at Memphis were that of Isis, commenced at a very early period and completed in the sixth century B. C., the Temple of Serapis, the Temple of Ra, the sun-god, and the Temple of Ptah, the most ancient of all and the largest and most elaborate. Memphis was the seat of the eight earliest Egyptian dynasties, the fourth being the builders of the pyramids, and it was also the capital during the supremacy of the Shepherd Kings. It suffered severely from the Persians, who savagely avenged the murder of their herald by the Memphians, Cambyses compelling Psammetik III, the king, to kill himself, slaying the sacred bull Apis with his own hand, massacring the priests, and profaning the Temple of Ptah. It was made the Persian capital of their African possessions, and continued for centuries the chief city, until Alexandria took its trade and it then gradually declined.

In the course of ages, Memphis sank into such utter decay that its site, overwhelmed by the drifting sands, became a subject of dispute. Its identity was thus completely lost, when in 1850 the distinguished *savant,* Auguste Edouard Mariette,

was sent by the French government to Egypt, and after a study of the situation became the modern discoverer of Memphis. He excavated the site, and found the Serapeum, the Temple of Serapis, which had been described by Strabo. This great structure of granite and alabaster contained, within its enclosure, the sarcophagi of the sacred bulls of Apis from the nineteenth dynasty to the time of the Roman occupation before the death of Cleopatra. The uncovered remains extend over a large surface, with ruins of temples and palaces, two thousand sphynxes in the long avenues, several thousand statues, reliefs and inscriptions, and many other survivals of the vast ancient city. Mariette made other important Egyptian explorations at Thebes and elsewhere, was the founder of the museum at Cairo, and in its grounds his body rests. In more recent excavations at Memphis, by the archæologist, Professor Flinders Petrie, there have been disclosed the "foreign quarter" of the city, with heads of foreigners modeled in terra cotta, showing by their portraiture that various neighboring and even distant races came to Egypt. There are figures and portraitures of Persian princes, Scythian horsemen, Greeks, Cossacks, Syrians and East Indians from Asia. This discloses the far-reaching foreign intercourse of the dynasties of ancient Memphis. In 1909, the work of the British School of Archæology uncovered the palace of King Apries, the

Biblical Pharaoh Hophra of the sixth and seventh centuries B. C., who was contemporary with Jeremiah. It was 400 by 200 feet, with walls fifteen feet thick, and columns forty feet high, and surrounded a quadrangle, with interior court a hundred feet square. There were found in the ruins bronze figures of the gods, chiefly of Hathor, and scale armor.

The donkey ride of the modern visitors soon brings them to the grand but prostrate statue of Rameses II, lying among the palms and gazing up to the sky, while a short distance farther on is a still larger recumbent Rameses, surrounded and almost covered by a mud hut. The first statue is 31½ feet long, including the crown, and the other is 42 feet long, a powerful figure, carefully and minutely carved, the enclosing hut being constructed to protect it from the mutilating tourist. Both of these colossal figures have a remarkable likeness to the mummy of the great Rameses, which is in the museum at Cairo. The mummy is that of a tall man with gray hair, thin beard and pierced ears, and it lies peacefully at rest. This famous pharaoh, the builder of temples and maker of ancient Egyptian history, has his lips firmly closed and his hands folded across his breast, the high forehead and strong nose testifying his capabilities. These two statues above mentioned originally stood together at the entrance of the Temple

of Ptah. There is not much else left of the once famous city, because the Arabs carried about all the available stone down the Nile to build Fostat and Cairo.

The wondering tourist passes on, through a flat country, bordered by desert hills, and with nearly a dozen pyramids in sight, to the Arab village of Sakkara, the name now given to the vast cemetery, which was, during centuries, the burial place for Memphis. This great necropolis, spreading far along the Nile, was the place of interment of the people for at least five thousand years, and is thought to have been the sepulchre of at least seventy-five millions. Most of them are only buried in the sand, but all the great people had tombs, and of these there are interesting survivals, seen for many miles. The most famous of all, next to the three great pyramids, is the noted Step Pyramid of Sakkara, the tomb of King Zeser, the second pharaoh of the third dynasty, built about 4400 B. C., and believed to be the oldest structure in the world. It was a venerable affair when Cheops began his pyramid. It rises in five huge steps to a comparatively small apex, but is gradually crumbling in ruin. Originally it was a rectangle of 351 feet by 393 feet, and in its present ruinous condition it rises about 190 feet from the desert. When it was explored the mummies of kings and Apis bones were found inside. At Dashour, not

far away, is a group of five pyramids, two built of stone and three of rough brick. The largest of the former is now reduced to a height of 326 feet, and the base is about 700 feet square. At Abousir are fourteen pyramids, most of them small and little more than heaps of rubbish, only two being over one hundred feet high. Under American auspices, an expedition from the Metropolitan Museum of New York is excavating the two pyramids of Ilsht, about thirty-five miles south of Cairo, one being the pyramid of Amenemhat I, and the other of his son, Usertesen I, of the twelfth dynasty. The French began the work on the latter, and much of the mortuary temples of the pyramids, facing the Nile, has been uncovered.

This universal expanse of tombs, for miles along the Nile, impresses the visitor with the peculiarities of the Egyptian idea of death and burial. They believed in the life of the soul beyond the grave, and that the living man was made up of four separate parts, all united while he lived. These were, the human body; the double, called *Ka;* the soul *Ba;* and the *Khu* or "luminous spark," an emanation from the divinity. The *Ka* was a sort of spiritual body, much like the real body, bound to the body during life, never leaving it, and remaining with the mummy in the tomb after death. In the sculptures it is represented as naked, and with its own peculiar sign, two uplifted arms above the head.

The *Ka* required food and drink, which had to be provided by the living. Thus, while the mummy and *Ka* remained in the tomb, the *Ba* and the *Khu* went to the regions of the gods, but visited the mummy and *Ka* at intervals, and as they were to return to the body, in the distant future, therefore its preservation was necessary. Hence the embalming of the mummy. The earliest mummy known dates from 3450 B. C., and is in the British Museum, while the process of embalming the mummies continued until Christianity prevailed in Egypt, during the fourth century of our era. There were various processes of this embalming, the most expensive being used for the kings, while the poor had only cheap methods, but all tried, as far as possible, to preserve the body, so that the soul might some day return to it, and to this purpose they devoted their savings. The best preserved mummies are those from Thebes, three thousand years old, but some, only recently discovered, upon exposure to the air, decomposed, and had to be buried.

The Egyptian believed, that while his life on earth was short, his existence in the tomb would practically be endless. Hence the tomb was regarded as his actual home, and was constructed to meet his requirements after death. The elaborate tomb is in three parts — the public rooms, the private apartments of the *Ka* and mummy, and a

connecting corridor. The family and friends came to the public rooms at the funeral, and at various times afterward, and brought their food offerings for the *Ka*. These rooms were usually above ground, or on the side of a cliff, being well lighted, and ornamented with scenes from the life of the dead man, so that the *Ka* would be reminded of his worldly existence. In the early empire tombs at Memphis, the corridor and mummy chamber were usually bare, though occasionally there were decorations in the chamber, and religious inscriptions. These tombs, originally having their public rooms in brick or stone temples or other structures above ground, are now buried deep down in the drifting sands, which have blown over them for ages. The place looks like a city, and at Sakkara, the assemblages of tomb-houses stretch for fifteen miles along the Nile. In the later cemeteries, of the present time, the house is built over the grave as in former days, and the family and friends come, as before, at certain periods, to pray for and live with their dead ones. These little tomb-houses are called Mastabas, meaning a bench, from which it is derived, as in the case of a bench outside a building.

Ptah, the chief deity of Memphis, had the sacred bull Apis as his representative, who, after death, had his spirit united with Osiris, being then called Oserapis, or Serapis. Hence, there is the aggregation of Apis tombs in the Serapeum, uncovered

by Mariette, the earliest being buried in the reign of Amenhotep III, about 1400 B. C., and the last known Apis living in the fourth century of our era, when this worship ceased. The Apis tomb, now most accessible, is a spacious apartment, opening into a long subterranean gallery, with large chambers on either hand, containing twenty-four huge sarcophagi, each weighing at least sixty tons. The Mastaba of Ptah-hotep, a priest of the fifth dynasty, is very interesting. Its mural decorations are marvellous, and the colors bright, though six thousand years old. The subjects are taken from the daily life of the deceased, showing the animals and fowls, the customs, trades, agriculture, ships and ceremonies of his time, these being displayed that the *Ka* might see in the tomb-chamber the scenes he was familiar with in life. Ptah-hotep is said to have been the author of the oldest book in the world, the *Proverbs of Ptah-hotep,* a copy, dating from 2600 B. C., and believed the oldest book existing, being in the Paris National Library, though this copy was made from an earlier book. He lived to the age of 115 years, filled many high offices, and in his closing years wrote this book of moral precepts. Another interesting tomb is that of Ti, a man of humble origin, who became a royal architect, attained the highest rank, married a pharaoh's daughter, and had his children called princes. The well-preserved sculptures and decora-

tions represent his daily life; his servants are working in the fields, preparing food or attending animals and birds; handicraftsmen are at their daily toil; and Ti, in different representations, is hunting, sailing, receiving presents and going through his daily round of business or pleasure. Thus the excavated Memphis, and the Sakkara tombs, give the exhibition of the old Egyptian capital, and the life and death scenes of its earliest people. As the descent is made, from the desert plateau, to return to the landing place, there is presented a most beautiful landscape of the Nile, its green and yellow bordering fields and palm-groves, the deep river valley, and across it, the Mokkatam range, closing the view, with the distant pyramids, and far away the graceful minarets of Mehemet Ali, crowning the citadel, down at Cairo.

THE FAYOUM.

Slowly voyaging along the Nile, occasionally fetching up on a sand bank, stopping to go ashore and see the antiquities, exploring the great river, between its green valley shores and the distant border of yellow desert hills, the visitor takes in the sights of Egypt. Soon comes in view the old pyramid of Medum, built by King Snefru of the third dynasty, and called by the Arabs *Haram-el-Kaddab* or the "false pyramid." It is constructed in three courses, like so many huge steps, tapering toward

the top, and rises about 230 feet. It has a temple on the eastern side, connected by an open court, in which there yet stands an altar. Many tombs accompany it, antedating Sakkara tombs, but much of them and its own environment is buried in the sands. This place has produced numerous treasures for the museum at Cairo, and the inscriptions are made in the earliest hieroglyphics, the oldest Egyptian writings. A short distance above is the town of Beni Suef, the port of the fertile district of the Fayoum, to the westward. The Lybian hills, bounding the river valley on that side, here bend around to the west and the north, about forty miles southwest of Cairo, and thus enclose an oval valley, which stretches forty miles to the westward, and widens to thirty miles breadth, being so fertile that it supports a population of 150,000. The name comes from the Coptic word *Phioum* meaning "the waters." The basin thus formed has only one opening, eastward toward the Nile, and it gradually slopes both toward the north and the south, the northern depression being occupied by the *Birket el Keroon,* thus named from its shape, "the lake of the horn." This lake is thirty miles long and about six miles across in the widest portion, the shores being mostly bluffs, excepting on the southern side, where they are low and sandy. It has an outlet to the Nile, and also communicates with the Bahr Yosef, the "Canal of Joseph," an

ancient waterway coming from Assiout, many miles up the river, that is used for irrigation, and was the inlet to the Lake Moeris, which the early pharaohs used as a reservoir for the Nile, with which this lake has often been identified. Herodotus, writing of Lake Moeris, described it as of thirty-six hundred furlongs circumference, and fifty fathoms depth, being an artificial excavation, as nearly in the centre stood two pyramids, rising three hundred feet above the water, each crowned with a colossal statue upon a throne. He added that the water of the lake did not come out of the ground, which was here exceedingly dry, but was introduced by a canal from the Nile, the current for six months flowing into the lake from the river, and then changing so that for the next six months it flowed into the river from the lake. He ascribed its formation to King Moeris, living about 1350 B. C. and identified with Amenhotep III.

The natural lake *Birket el Keroon* was confounded by the old historian, as by many others, with the artificial Lake Moeris. During the Nile inundations the two would appear practically as one, Moeris being in practice an extensive reservoir secured by dams, and communicating by canals with all parts of the Fayoum, its object being to regulate the water supply. Thus, for many centuries, this district has been thoroughly irrigated, so that it is remarkably fertile, producing grain, cotton, fruits,

and an abundance of roses, its rose water being famous and sold all over Egypt. The chief town is Medinet el Fayoum, the ancient Arsenoi, and also called Crocodilopolis. Herodotus described as existing here a wonderful labyrinth, which had three thousand rooms, half of them underground, and all connected by intricate passages, and there still survive near it, several broken columns of red granite, carved in old Egyptian style, supposed to mark the site. There are also two huge stone pedestals, called "Pharaoh's Feet," and various statues and other relics, including a syenite obelisk, forty-three feet high, covered with sculptures. The Temple of Kasr Keroon is about three miles from the lake, evidently a Roman work, and nearly a hundred feet long and forty feet high.

As one glides gently upon the Nile the thought becomes impressive that it is unlike any other river in the world. For over a thousand miles in this almost rainless region neither tributary nor cloud adds to its water supply, and yet the dry desert air, the hot suns, and numberless water carriers, shadoofs, sakiyehs, ditches and canals, are constantly taking water away. Thus the volume of the current here is much less than it is hundreds of miles higher up, toward the south, until the inundations come in June, with their almost machine-like regularity. Then the swelling flood brings general rejoicing, unlike the deluge overflows in other riv-

ers, that cause alarm and damage. The rich coating of mud, when the flood subsides, gives the luxuriant fertility to the land, that needs no other stimulant, and the people celebrate the inundations with universal festivity. The Nile, however, does not present what may be regarded as beautiful scenery, though it is very interesting, largely through the modes of life exhibited by the people on its banks, and on the strip of green surface on either hand, enclosed by the distant yellow hills bordering the valley.

The atmosphere in its extreme dryness is very charming, giving a soft outline to the view of far off objects, and decorating those barren yellow cliffs with a tinge of pink, and the fields with brilliant green or gold. As the boat moves along, the primitive methods of water carrying are exhibited. The women poise the dripping *goolahs* upon their erect heads, and mounting the steep bank, carry them off to the adjacent mud-hut village. The long-poled shadoof, with bucket on end, is lowered and raised by the brown-skinned patient and half-naked fellah in exactly the same way his ancestors have done since the days of the pharaohs. Where the bluff shore is high, these shadoof poles are placed in series, sometimes three or four, up the bank, each with an attendant, one raising the water to the other, until at the top it is poured out into the little channel, carrying it over the soil to which it

gives life. There is also exhibited along the shore the more elaborate but very rude sakiyeh, of the wealthier farmers, who are able to employ camel or buffalo power, to lift the water, by the huge wooden wheels, having earthen jugs tied at the rims, these machines creaking mournfully or screeching shrilly as the patient animal, his eyes covered with blinders made of mud, treads around and turns the wheel. There has been no appreciable change in this clumsy mechanism, since the time of the great Rameses. They are not oiled, because the blinded cattle would stop if the noise ceased.

Thus the Egyptian fellah of to-day plods on, being utterly oblivious of modern improvements and satisfied to continue in the ways of his fathers. He is content to draw his tribute from the Nile, and Canon Rawnsley has put the operation into rhyme:

All through the day the red-brown man
Stands on his perch in the red-brown bank;
Waters never more gratefully ran,
Cucumbers never more greedily drank.
Rough clout upon his stately head,
The stately camel round doth go,
With gentle, hesitating tread;
And yoked, and blind with frontlets, made
Of black Nile mud, the buffalo
Plies with him his unequal trade.

The little villages, intersected by crooked passageways, on which the mud huts abut in irregular

groups, sometimes are enriched by the appearance of a whitewashed mosque. Many feluccas, the freighters of the country, float on the water, or ground on the sand bars, as they carry along the produce, sugar-cane, cotton, grain, hay and fruits, with sometimes pottery and many water jugs. The navigation is very tortuous and uncertain, and almost every vessel at times gets stranded on the shifting shoals, and then the Arab sailors jump into the water, and try to push it afloat, accompanying the effort with melancholy chants and strange outcries and earnest calling upon Allah for help. Sugar factories are passed, where the industry is active under modern European direction, controlled by the French Sucreries Company. At one of these the eastern hills come closely to the shore, forming the *Gebel-et-Ter,* or "Mountain of the Bird," for here, the Arab legend says, the birds once a year assemble from all parts of the country, to settle various important matters, and when they disperse, they leave one on guard until the next assemblage. Upon the summit is the Coptic walled village and convent of "Our Lady Mary." At one hundred and sixty miles from Cairo is the large town of Minyeh, which has sugar factories, a busy market and much trade. So prolific are the lands in this rich Nile Valley, that they are valued at $200 to $500 per acre, and fetch an annual rental of $20 to $50 per acre.

BENI-HASAN TO DENDERAH.

A few miles farther is Beni-Hasan, on the eastern bank, noted for its rock-tombs and temples, and here all hands go ashore for an exploration and the usual preliminary skirmish with the donkey boys. The tombs are on a terrace, about 200 feet higher than the river, and were made in the eleventh and twelfth dynasties, about 2700 B. C., at the beginning of the Middle Empire and in the revival of the Egyptian arts. There are thirty-nine tombs, and most of them have been damaged. The Speos Artemidos is a small rock-temple, dedicated to the lion-headed goddess Pasht, to whom the cat was sacred, and consequently there is a large cat cemetery. This was built much later, about 1500 B. C., by Thothmes III and Queen Hatasu, and some two hundred years afterward Seti put his name upon it in various places. This temple was never entirely completed. These tombs consist of mummy pits, and the large funeral chamber, excavated in the rock, and decorated with scenes from the lives of the dead. The most famous tomb is that of Ameni, having four sixteen-edged columns of Doric style, called Proto-Doric, indicating to architects that Egyptian builders had this art twenty centuries before those of Greece. Khnemhotep's tomb has interesting paintings, one having a statue of the deceased, being brought to the burial, escorted by

dancing girls, and another representing a Bedouin deputation bringing him an offering, these people being richly dressed. Kheti's tomb exhibits lotus columns with closed bud capitals. One of these tombs in the early Christian period was used as a church. In the decorations of the chambers are representations of birds and animals, hunting scenes, models of galleys, with slaves at the oars, agricultural and other industries, bread baking, beer-brewing and drinking, boat races, and pictures of all classes of people.

At Roda, above Beni-Hasan, is the khedive's large sugar factory, and inland, on the opposite shore, are the ruins of Antinoe. Here the Emperor Hadrian, in the second century, built in memory of his favorite, Antinous, the city of Antinopolis, to mark his gratitude for the handsome young man's sacrifice. A great misfortune had been predicted by the oracle of Besa, near by, as in store for the emperor, unless his best friend was immolated, and to fulfill the prediction Antinous drowned himself in the Nile. The emperor was almost inconsolable, and besides building the city he ordered a newly observed star to be called by his name. Antinous was also deified, mysteries in his honor being celebrated, and statues of him were erected at various places in the empire. These ruins are of the Roman time, mostly of tombs and the foundations of private houses and of streets, everything

else having disappeared. The tombs, however, have yielded many interesting "finds," among them, the paraphernalia of the sorceress Myrithis, including her gorilla skin, mystic lamps, magic papyrus, tambourine, and complicated mirror of various faces, all of which, with the yellow clothed mummy, have been transferred to the museum. Some distance above, on the eastern bank, is Tell-el-Amarna, where are the ruins of the heretic King Amenhotep IV's Palace of Haggi Kandil, and in the cliffs to the eastward of the river plain, a series of rock-tombs. We are told that the power of the priests of Ammon, at Thebes, over his father, Amenhotep III, had become irksome, and through the inspiration of Teie, his mother, he inclined to the worship of the sun-god of Heliopolis, so that the son, after his accession, cast aside Ammon and all the Theban deities and priests, changed his name to Akh-en-Aten, meaning the "splendor of the sun's disk," abandoned Thebes as the capital, and brought his court here, where he established a new capital and palace. After eighteen years' reign, Amenhotep IV was killed, and, leaving no sons, the husband of his oldest daughter succeeded. The new king abandoned Tell-el-Amarna in a short time, and it declined in importance, being deserted soon afterward. Then the priests of Ammon came back into power and overthrew the new religion. It was here, in 1888, that a fellah woman, searching for

relics, found the heap of clay tablets, inscribed with the cuneiform characters of Assyria and Babylonia, which caused such a sensation among archæologists. They were despatches sent by the governors of Syrian, Palestinean and Mesopotamian towns to the Amenhoteps, their Egyptian sovereigns, giving a complete statement of the history and conditions of that time. Further researches uncovered Amenhotep's palace site, the excavations showing beautiful mosaic pictures on the floors. The tombs in the cliffs display sculptures and paintings devoted to the sun-god, the king's tomb being isolated in a lonely valley. These cliffs approach closely to the river, higher up, making the white limestone promontory of the Gebel Abulfeda, where the winds blow wildly at times, to the discomfiture of the boatmen.

Monfalut is another Arab port on the Nile shore, which has some trade, and near by, at Maäbdeh, in the hills to the westward, are the noisome caverns, where, in the ancient Egyptian animal worship, the priests and attendants were buried with the sacred crocodiles in their charge, and the mummies of the men and reptiles have been found together.

The wayward river bends in graceful curves, as the vessel approaches Assiout, its minarets and domes having the sun shining upon them. Here is a great barrage or dam, controlling the river's flow, and just above it, the entrance to the Bahr Yosef, or "Joseph's Canal," the important work which flows

through the western plain, an artificial river providing irrigation, and two hundred miles northward terminates in the Fayoum, where it furnishes the chief water supply. Nobody knows who first constructed this canal, and tradition assigns it to Joseph of the Bible, hence the name. Assiout is 254 miles up the river from Cairo, and is the largest city of the interior of Egypt, having about fifty thousand population. Formerly, the great caravan route from the Soudan came here, and goods were transshipped to Nile boats, but this trade has declined, with the changing routes, though Assiout is seeking other methods of traffic, and has a large European mercantile colony, who have erected handsome modern buildings. There is the usual bazaar, with the customary noisy Arab solicitation and bargaining, and as the original Assiout was very ancient, there are old tombs in the limestone hills, at the back of the town, appearing much like those of Beni-Hasan, and being of the same date. Among the novel sculptures and pictures found are representations of soldiers, some of these having been transferred to the museum at Cairo. Hermits lived in these tombs, in the early Christian periods, among them the Reverend John of Lykopolis, to whom Theodosius sent an embassy, to inquire the outcome of a war then waging, and the hermit told him to come on, for a bloody but certain victory. A visit to these tombs is repaid by the charming

view from the hill top, over the pleasant town, surrounded by green fields and palm groves, and the far extending Nile Valley. This long stretch of delicious green, for so many miles on both sides of the famous river, has been described by Dean Stanley as "unbroken save by the mud villages which here and there lie in the midst of the verdure, and are like the marks of a soiled foot on a rich carpet."

The Nile, above Assiout, stretches in long and winding course toward the southeast. Here are the dairy regions of Tahta and Tema, the sugar fields of Abutig, Girgeh with its freshly excavated ruins of a temple of Rameses, and the Arab town of Baliana, hot and unattractive in itself, but having a very lively set of donkey boys, as the visiting party find, when they go ashore to take the trip for about eight miles west of the Nile to explore the interesting remains of Abydos. This venerable city is about 350 miles from Cairo, and the ride to it goes through an interesting region of rich agricultural development. Abydos was the birthplace of the great Menes, the burial place of the head of Osiris, and in its time of greatest prosperity became the second city of the Thebaid. It was a holy city, and has a famous necropolis, there being tombs built in all ages. Its chief remains are of the Temple of Osiris, constructed by Rameses, and the palace of Memnon, by Seti, while, in the adja-

cent hills, are the ancient tombs. At present it is in charge of the monks of the Coptic convent of Anba Musa. The Rameses Temple of Osiris has been almost destroyed, but enough exists to show that it was a building of great splendor, the doorways being of fine granite, the columns of sandstone, and the sanctuary lined with alabaster. In it was found, in the early part of the nineteenth century, the noted "tablet of Abydos" or "Rameses tablet," now in the British Museum, upon which the inscribed hieroglyphics give the genealogy of the eighteenth dynasty of the pharaohs. In subsequent explorations there was found a second tablet, called the "Sethos tablet," more complete than the other, which contains sixty-five shields, and an uninterrupted record of the pharaohs of the first three dynasties, beginning with Menes. These discoveries were most important, in connexion with the researches into the remotest Egyptian era.

Seti's palace is much larger, and was called the Memnonium by Strabo, having been visited and admired by numerous Roman travellers in his time. The first court of this palace has disappeared, and the second only has part of the walls standing. From this is entered a hypostyle hall, divided into seven sections, and opening into a second hypostyle hall, which is both higher and wider, this being the work of Seti, the courts and outer hall having been constructed by Rameses. There are admirable re-

liefs on the north wall, considered among the best in Egypt, the chief representation being of Seti offering an image of Maat, the goddess of justice and truth, to Osiris. This palace was devoted to seven deities, and the seven sections of the outer hypostyle hall open into seven sanctuaries in the inner hall each having been for a separate divinity. The centre was for Ammon, while, on the one hand, are the sanctuaries of Osiris, Isis and Horus, and on the other, those of Harmakhis, Ptah and the deified Seti. In the south wing is a gallery, with the list of kings beginning with Menes. Seti did not include all, but only those he regarded with favor, as the most prominent, and it contains seventy-six names, ending with his own, thus chronologically recording the rulers of Egypt in a list made thirty centuries ago. Among the oldest tombs at Abydos are a group of ten brick constructions, ascribed to the period immediately preceding Menes, when there was a dynasty of ten kings, who were buried here, and evidently made this a sort of prehistoric capital, anterior to Memphis. The interesting relics found in them are now in the Cairo Museum.

The railway, which has come along the plain on the western bank of the Nile, all the way from Cairo, turns to the eastward a short distance above Baliana, crosses by a fine steel drawbridge to the eastern bank, and keeping close to the shore,

goes over toward Denderah. The crossing is at Nag Hamadi, where there is another large sugar factory. A little way on is the holy village of Hou, the tomb of the devout Sheikh Selim, who is highly reverenced by the Egyptian sailors. He was a pious devotee, who for fifty-three years sat naked here on the river bank, praying and praising, and guiding the vessels, until his soul was called to the Moslem paradise. Beyond is the great temple of Denderah, on the southwestern bank, and again the donkey procession goes from the landing place a short distance inland to the site. This is one of the famous Egyptian temples, its antiquities being very interesting and well preserved. It was anciently called Tentyra, a magnificent temple, enclosed, with some other structures, in a space about one thousand feet square, surrounded by a wall of sun-dried bricks, fifteen feet thick and thirty-five feet high. It was dedicated to the goddess Hathor, and a great deal of excavation has been done, to get down to its base, in the mountains of sand that have accumulated all about. The route into the enclosure goes down a narrow lane in the sand heaps, and then a flight of steps is descended to the imposing vestibule. A richly sculptured gateway faces the temple, in the enclosing wall, on which the Roman Emperors Domitian and Trajan are represented, in the act of worship, their names being in the inscriptions. The portico is about 135

feet wide, and composed of twenty-four columns, arranged in four rows, each thirty-two feet high and nearly twenty-two feet in circumference. The capitals, on each of the four sides, have the full face of the presiding divinity, and the architrave, like the portal, has sculptures representing a religious procession. Upon the projecting fillet of the cornice is an inscription, in Greek, stating that the portico was added to the temple in the reign of Tiberius Cæsar, in honor of the goddess Aphrodite, who became, under Roman influence, the successor of Hathor, as the Egyptian Venus.

Denderah was built on a terrace, higher than the Nile plain, so as to escape the inundations, and thus stood at an elevation. When Rome became Christianized, however, this temple, which had previously been a favorite of all the Roman emperors, who had added to its construction and decoration, fell into neglect and decay. An inscription on the walls states that the time occupied in the original construction was 108 years, 6 months and 14 days. After Theodosius forbade the worship of idols, and the temple was abandoned, a village of huts, built of sun-dried bricks, sprang up around it. These gradually crumbled into rubbish and were supplanted by others, built on the dust into which the first village had fallen. This process continuing, by many repetitions, during the centuries, made a mound around, and finally on top of

the temple, and when the government, in the last century, decided to excavate and disclose it, work began by taking the mud huts off the roof. The whole temple, inside and outside, is sculptured in every available space with hieroglyphics and reliefs, that were originally brightly colored. The grand hall, of enormous Hathor-headed columns, has, pictured on the ceiling, Newt, the goddess of the sky, with long body and extended arms, controlling the movements of the heavenly bodies; the sun's rays shining in blessing upon Hathor's head; the moon issuing from Newt's mouth; the sailing boats of the planets; the flying horses of the day and night; and the signs of the zodiac. This latter representation was at first believed to be of very remote antiquity, but it was found to lack the sign of Cancer, and now the antiquaries date it only from the Ptolemies, the zodiac not being used by the earlier pharaohs. In one of the inner chambers a small and somewhat similar planisphere was found, and taken to Paris. The investigators hold the opinion that this temple was so constructed that the priests could watch from the sanctuary, along the temple axis, the rise of the principal star in the Great Bear, or the principal star of Draco. The inscriptions mention the first founding of a temple here in the dynasty preceding Menes. In the decorations of the outer wall are rude portraits of Cleopatra and her son Cæsarion. The whole structure consists of

three large halls, an isolated sanctuary, and several small chambers, the columns in some of these displaying, on their capitals, the budding lotus. The roof is flat, and formed of oblong stone slabs. Small holes, cut in ceiling or sides, admitted light, and some of the lower rooms were lighted only by the few rays finding their way through apertures communicating with rooms overhead. The sanctuary is a dark inner chamber, enclosed on three sides. A long stone stairway ascends to the roof, there being pictured on the stairway walls a ceremonial procession of the priests.

Upon the opposite side of the Nile is Keneh, 406 miles above Cairo, a large town noted for its manufacture of porous water-jars, and an assembly place for gathering the pious of Upper Egypt, to make the annual pilgrimage to Mecca. Formerly they went over a caravan route, through the desert eastward to the Red Sea, but now they go by the easier railway route to Cairo and Suez. At Naquada, above, was recently discovered the tomb of Newt-hotep, the queen of Menes. The visitor has now come into the Thebaid, with its relics of the great city, on both banks of the river, and the halt is made at Luxor on the eastern bank, 454 miles from Cairo, the chief modern abiding place of the tourist, which gives a splendid outlook at the glorious sunset, seen beyond the Nile, over the Theban hills bounding the western horizon.

THE GREATEST EGYPTIAN CAPITAL.

Thebes was the capital of Egypt in its time of greatest development, the Middle Empire, and is the most important place on the Nile for the sight-seer. It was the chief seat of the worship of Ammon, and hence became the Hebrew *No-Ammon,* while the Greeks and Romans called it Diospolis the Great. The Egyptian name was Ap or Apé, converted, by the use of the feminine article, into Tapé, the head, which being pronounced in the Memphian dialect, Theba, was easily changed by the Greeks into Thebæ, while Juvenal and Pliny called it Thebé. In antiquity, it claimed to be the oldest city in the world, but it is not believed to have been founded as early as Memphis, which it superseded as the capital. The Thebaid extended over the plains, on both sides of the Nile, to the chains of hills enclosing the valley, and the city stood near the centre. Strabo describes the vestiges of the city, in his time, as extending about ten miles along the Nile, and Diodorus estimated the circuit at seventeen miles, while the ruins indicate that it covered about sixteen square miles, on both sides of the river. They are among the most magnificent ruins in the world, and are found at the villages of Luxor and Karnak on the eastern bank, and Kurna and Medinet Habu on the western side. The mass of the population of the ancient city seems to have

lived on the eastern shore, while on the west side were temples and palaces, with their grand avenues of sphynxes, and the rock-hewn tombs of the kings and nobles. The most flourishing period of Thebes was the eighteenth dynasty, and it began declining in the eighth century B. C. The Persians pillaged it in the seventh and sixth centuries, Cambyses coming in the later period. Ptolemy Lathyrus, 86 B. C., destroyed it, and it then lost all political and commercial importance, though continuing afterward as the sacerdotal capital of the worshippers of Ammon. The trade originally supporting it went to Alexandria. In the early Christian era it was desolated, in their zeal against idolatrous monuments, and afterward was further ravaged by Arabs, Nubians and the Saracens, losing all importance after the latter had come into control, so that for centuries during the middle ages it was almost forgotten.

The town of Luxor is an active place, devoted to the tourist trade, for here come most of the visitors to Egypt, many making a protracted sojourn. There are consequently good hotels, and the town has become a noted winter health resort, as it is recognized that a whole winter will hardly suffice for a thorough view and examination of all the Theban antiquities. The river embankment and main street are full of shops, providing goods of all kinds, and also great numbers of curios and relics known in

Egypt as "antikos," some of them of very recent manufacture. The native town is a large aggregation of mud huts, occupied by the fellahs and Arabs. Near the river bank are the ruins of the Luxor temple, which have been partially excavated and disclosed, through government work, during the last twenty years. To secure funds for excavating Egyptian ruins and making them accessible, a fee of 120 piastres, or £1, 4s, 7d, being about $6, is exacted by the government, which provides a ticket, giving the holder access to all the monuments and temples throughout the country, and for 10 shillings, the Theban ruins are accessible. In the Luxor temple there is a little white mosque at one corner, covering the tomb of a Mohammedan saint, and as it would be sacrilege to disturb this tomb, possession could not be got for purposes of excavation without producing an insurrection and possible "holy war," so that it was not attempted. The original temple was built by Amenhotep IV, and dedicated to Ammon, but a century later, Rameses II, in the height of his extraordinary reign, enlarged the structure, adorning it with colossal statues of himself, and covered the walls with pictures, reliefs and inscriptions in self-glorification. There are in front, two huge sitting statues of Rameses, each about forty feet high, one having been completely excavated and disclosed, while the other is still covered breast high with accumulated sands and rub-

bish. In the court of the temple are other colossal standing statues of Rameses, placed between the gigantic pillars.

The ancient Egyptian idea of regal importance seems to have been denoted by bigness, in frequent repetition. Hence the number and size of these huge statues. One of these colossal reproductions of Rameses is accompanied by the statue of his Queen Nefertari, her relative importance, when compared with the king, being indicated by a diminutive sculpture, reaching only as high as the knee of the great stone Rameses, behind whom she seems to cower. Yet this queen was the daughter of a pharaoh, and the Arabs declare that she was the princess who found Moses hidden in the bulrushes, down by the river bank near Cairo. Standing in front of this temple of Luxor originally were two beautiful obelisks of red granite, covered with inscriptions. One still stands here, and the other was presented by Mehemet Ali to King Louis Philippe of France, and was taken to Paris, where it is now the centre of the Place de la Concorde. The rigors of the Parisian atmosphere are destroying the inscriptions upon it, while the inscriptions upon the obelisk remaining here are as plain as when originally made, so much gentler are the airs of the Nile Valley. This Luxor temple is constructed in two courts, and a series of apartments, connected and surrounded by colonnades,

with adjoining porticos. In the decorations are representations of the Egyptian victory and capture of the fortress of Kadesh in Syria, with the triumphant king in his chariot, charging upon his foes, the Hittites, who are flying before him. The story of this great battle is told in the hieroglyphic inscriptions, in a most grandiloquent way. It was about the only military achievement of the great Rameses, whose vanity was colossal, and he has made the most of it here and elsewhere. In fact, the researches have proven that he had his name and glorification inscribed on many temples and monuments that were built long before his time, claiming everything.

In approaching Luxor, coming up the Nile, the huge pylon of the great temple of Karnak is seen from afar. It is northeast of the town of Luxor, a little way, and the road to it, over which the donkeys race, is through fields of grass and desert sands that usually rise in clouds of dust around the visiting cavalcade. Formerly, the Luxor temple and the Temple of Khonsu at Karnak were united by an avenue guarded by rows of sphynxes, sacred to Ra. The road leads direct to this huge pylon, or entrance gate to the Karnak temple enclosure, it having been built by the Ptolemies. Karnak, which is the greatest ruin in Egypt, has three important groups of temples: that dedicated to Ammon, the head of the Theban triad, that of Khonsu, the son, and that of

Mut, the wife and mother. The pylon is usually ascended, so that from this high elevation the plan of the ruins may be traced out. In front is seen an avenue of sphynxes, going off to the river bank, and far over on the other side to Kurna, the temple of Seti I, where the avenue led. The vast court of the temple of Karnak is girdled by a wall, all around, having beyond it a huge hypostyle hall. The Temple of Khonsu is a small affair, comparatively, seen at a little distance. It is decorated with columns, sculptured in papyrus, with bud capitals, its sanctuary being open at each end, which is unusual in the Egyptian temples.

The girdle wall of brick, bounding the great court of Karnak, encloses a space 1,800 feet long and nearly as broad. The avenue of sphynxes coming up from the river, approaching it, had rams' heads, being sacred to Ammon, but they have been mostly destroyed. Between this avenue and the main temple there are five pylons and four spacious courts. Statues and other relics and inscriptions have been found in the buildings, some of them dating back to the second dynasty, so the belief is that this temple was really begun, in some form, in the most ancient Egyptian period. The chief constructors, however, were Rameses I, Seti I, Rameses II and Amenhotep III, in the eighteenth and subsequent dynasty, and as late as 1300 B. C., so that to this period the most stupendous part of the work belongs.

The Egyptian government has a force of natives constantly excavating the sands and *débris* that have so long covered the ruins, and there also have been made needed repairs, and some of the fallen columns are raised. These native excavators, here as elsewhere, do their work in the most primitive manner. Both men and boys are engaged, and taskmasters with whips direct them. The sand and rubbish are scooped into small buckets, and putting these on their heads, they lazily walk off in long lines to the deposit heap, singing as they go, for which labor the men get about twenty-five cents and the boys ten to fifteen cents a day. The structure, thus being unearthed by excavators, is stupendous. The ancient architects handled stones of immense size by some method not now known, and the walls and columns were built of the most enduring strength and solidity, as well as of gigantic size. The huge entrance pylon, which the visitor usually ascends, is a noble portal to the Temple of Ammon, 142 feet high and 372 feet wide, with walls 16 feet thick.

In the first court there were four obelisks of Thothmes I, of which one still remains, and in the ruined colonnade of the second court the great obelisk erected by Queen Hatasu, in memory of her father, Thothmes, stands among the fragments of the columns, the handsomest, as it is the tallest, obelisk in Egypt. The inscription records that it was quarried at Assouan, brought down the river,

and erected here in seven months. In the court, which is in front of the ruined sanctuary, are two famous pillars erected by Thothmes III, representing the two kingdoms. One bears the papyrus of lower Egypt, and the other the open lotus flower, the lily of Upper Egypt. Behind this sanctuary are the remains of the temple of the Middle Empire, the great temple, which was in full splendor from the thirteenth to the sixth century B. C. This wonderful Hypostyle Hall, or "Hall of Columns," of Karnak, is 80 feet high, 338 feet long, and about 170 feet broad, covering an area of nearly 50,000 square feet. Rawlinson, the noted Egyptologist, writes of it: "The grandest of all Seti's work was his pillared hall at Karnak, the most splendid single chamber that has ever been built by any architect, and even in its ruins one of the grandest sights that this world contains." The old Egyptians knew nothing of the construction of the arch, and it is not found in any of their buildings. Hence the roof of this great temple was of huge flat stones, supported by columns, of which there was a central avenue of twelve gigantic pillars, each twelve feet in diameter, and also 122 other columns of less enormous dimensions. Each of the huge central pillars is as large as the Vendôme in Paris, or Trajan's Column in Rome, and they are built up of semidrums of stone. The many huge columns, some in place, some leaning, and others prostrate,

present an impressive sight. They seem to have lacked stable foundations, but the vast mass of sand and rubbish, that has occupied the great hall, evidently did much to preserve them. The wonderful Egyptian climate has permitted the stone to last many centuries, and most of the damage has been from earthquakes. Parts of the temple were used as a Christian church, but abandoned after the Arab conquest, and as these stupendous ruins, unlike Memphis, were far away from any city the Moslems were building, they were not made a quarry, and their unmolested stone-work has thus been preserved.

Hieroglyphic inscriptions cover the columns, as well as the walls, inside and outside, with reliefs and pictorial representations. These generally commemorate the victories of Seti and Rameses in Palestine, the pharaohs in their chariots being prominent figures, while the enemy is shown mostly by corpses and bound prisoners. Over them all the Theban triad appear — Ammon, Mut and Khonsu — protecting the sovereign and delivering the captive nations to him. Upon the second pylon is the triumph of Shesheng I, who was the Shishak of the Bible, and conquered Rehoboam, the son of Solomon. Shishak's figure is unfinished, but he grasps a group of captives by the hair, and smites them with his club, while slaves carry the golden treasures and other plunder, taken from the temple at Jerusalem and Rehoboam's palace. High up is Ammon, with

the crowns of the two Egypts on his head, holding his sword in his right hand, and in the other are five cords, each fastened to a row of captured cities, and beneath is Mut also similarly holding five rows of captured cities. These are shown in circles, each containing the name of a city, while the captives are rows of Hebrews, bound with cords. In the representation of Rameses fighting the Hittites there is also an inscription, giving the text of a treaty of peace he made with them in the twenty-first year of his reign. To the eastward is a Festal Temple of Thothmes III, well preserved and having the roof still in place. It too had been used for a Christian church, and the old heathen figures and reliefs were whitewashed over, some rude pictures of saints replacing them. In one of the churches at Karnak were the sculptures composing the "Karnak tablet," now in the Louvre. This was called the "Tablet of Thotmosis" in the "Hall of the Ancestors." The king is represented upon it as making offerings before the images of sixty-one of his predecessors. The Temple of Mut, the consort of Ammon, was of considerable size, but is so ruinous that only the foundations and plan can now be traced. The temple of Seti II, in the great court, has three chapels dedicated to the three members of the triad; and the temple of Rameses III, also in this court, has its own court open above, and surrounded by Osiris columns.

There are, at Karnak, sixteen temples of varying size and importance, with a multitude of gateways, pylons, chapels, colonnades and obelisks. This vast aggregation of courts, halls and esplanades was built by the pharaohs of the eighteenth and succeeding dynasties, for both religious and secular purposes. Their sacred calendar abounded in days for ceremonial processions and meetings; the troops were reviewed, and the spoils of victory apportioned in the courts of royal palaces, which also were used for the administration of justice, and sometimes for the encampment of the armies. These halls and apartments contained many statues and in the repairs and excavations there have been discovered probably a thousand stone statues and as many bronze and gilded figures of Osiris, most of which have been removed to the Cairo Museum. Among the statues are Kha-sekhemui of the second dynasty, Cheops of the fourth, User-en-Ka of the fifth, Mentuhotep of the eleventh, with numerous statues of succeeding pharaohs, including many of the eighteenth dynasty. Thothmes III is a fine figure, with a Grecian profile, and Amenhotep IV, the "heretic king," is carved in fossil wood, his face being that of a dreamy visionary. There are also many statues of the priests and prophets of Ammon, and other high officials. This confirms the record of Herodotus, who told of Hecatæus having seen at Thebes the statues of 345 high priests of Ammon,

who had followed one another in regular succession, giving proof of the vast antiquity of Egyptian history. It is said that a very large number of these statues were found buried in a deep pit, alongside the southern verge of the ruins, and this is explained, by M. Maspero, as due to the work of the Ptolemies. After the destruction by the Assyrians and Persians, Thebes was neglected, but the earlier Ptolemies, wishing to conciliate the Egyptians, undertook the restoration of this venerable sanctuary of Ammon. There was, however, a problem presented by the numberless damaged and half-broken statues, scattered through the ruins, which had no value to the restorers, but a belief in their sacred character prevented their destruction, and they therefore were buried out of the way, and new buildings constructed on the foundations they helped to form.

Primitive ferries carry the visitor over the Nile to the Theban remains on the western side of the river, where are the temples at Kurna, the Rameseum, the Der-el-Bahri, or "northern convent" of Queen Hatasu, Medinet Habu, and the "Tombs of the Kings." Donkeys take the tourist across the hot sands, and the expedition is a very long day's work. From Karnak the avenue of sphynxes led to the river bank, and across it to the temple of Seti I. This, which was the mortuary chamber of the tomb of that king, located back in the cliffs, has mostly fallen in ruins, but it is a proper introduc-

tion to the "Tombs of the Kings" in the valley behind, a ravine thrust up into the environment of cliffs, where for a sweep of five miles, the western Lybian hills, bordering the Nile Valley, and rising at least three hundred feet, all the way from Kurna down to Medinet Habu, are full of sepulchres, excavated in their rocky formation. This was the Theban necropolis, there being no tombs on the eastern side of the Nile. The temple of Seti had its staff of priests, whose duty it was to see that his *Ka,* or double, was properly cared for, this being the place for ceremonies in his memory. The walls bear beautifully executed reliefs and inscriptions, and in one of the pictures the architect is shown in disgrace and chains. The story is, that he had left one stone loose, so he could enter the treasure-chamber and steal the valuables, and being caught in the act of removing them, he was properly punished. The donkeys are mounted, at the back of the temple, and ridden up the valley into the hills, a good road having been made through the narrow ravine. As the cavalcade proceeds, the rider, in the dust, and under the rays of a burning sun, has a chance to meditate upon the character of much of this dust that so easily rises along the Nile. One wandering scribe has described it as largely made up of withered Ptolemies and faded pharaohs, the shredded royalty of kings and queens, and their progeny and retainers, whose tombs may be counted

by thousands. Their dust, when irrigated by the Nile waters, makes fertile gardens, while their mummies provide excellent umber pigments for the artist. To this use has now come the mortal remains of some of the greatest rulers of ancient Egypt.

As the tourist procession winds up the gorge, bordered by the high yellow cliffs, tramping over white sand and limestone chips, all glowing under a blazing sun, with no green thing growing and no water anywhere, the absolute desolation of this barren and burning waste, in sharp contrast with the delicious green of the Nile Valley that is left behind, convinces of its appropriateness for a cemetery. In the cliffs, outside the gorge, the mummies were laid in rows, by the side of or in tiers above each other, these tombs, mostly of the poorer classes, being unsculptured, but abounding also in mummies of the animals the Egyptians held sacred. The royal tombs are in the gorge, known as the Biban el Muluk or the "Gates of Kings." The valley seems to be barred by a steep cliff, and here is the barrier, where the tickets are shown. There are thirty-five tombs, and the government has established an electric light service, which illuminates the most important of them. The plan of construction is the same in all, though they differ in size, and in the elaboration of workmanship and decoration. The funeral chamber, where the *Ka* dwelt and the friends came,

was the mortuary temple down on the plain near the river. This tomb, in the ravine, was the shaft and sarcophagus pit, the portion belonging to the soul and the mummy. Seti's is the largest and finest of all the royal tombs, though surpassed in size by some others erected later by nobles. This is tomb No. 17, and is entered by descending a passage, hewn in the limestone cliff, about ten feet high and as wide, and 330 feet long, leading inward and downward, by inclines and steps to his final resting place, which Seti had prepared during his lifetime. The smooth and polished walls and ceilings of the corridors and chambers were sculptured in reliefs representing sacred subjects, the praising of Ammon, the offering of incense and gifts to the deities, reproductions of parts of the *Book of the Underworld* and other writings, with a myriad of pictures of gods and demons, genii, serpents, spirits and creeping scarabs. To this tomb, Seti's body, after the embalming, had been brought over from the palace, across the Nile, with great pomp, and it was deposited, in a magnificent alabaster sarcophagus, in this rock-chamber ninety feet underground. Then the entrance was closed and sealed, supposedly until the end of time, when the body should be called to undergo trial before Osiris. After centuries of peaceful repose, robbers broke in and stole the valuables. When this violation was discovered, the rulers removed Seti's mummy, and those of other

kings, to a tomb near Der-el-Bahri, where they could be more closely guarded. Seti's tomb was discovered by Bolzoni, in 1817, but the mummy was gone. In 1881, it, with other royal mummies, was found at Der-el-Bahri, and they were taken to the Cairo Museum, where Seti now rests quietly in a glass case, his mummy being well preserved. His splendid sarcophagus is in the museum in London.

Not all of these royal mummies are gone to museums, however, for one yet remains in its tomb. This is Amenhotep II, who was the son of Thothmes III. Amenhotep's tomb is No. 35, excavated high up at the cliff, and difficult to enter. A rough and steep flight of steps leads down to a deep pit, designed to block the entrance, and deceive the grave robber. This pit is now bridged over, and the passage beyond, leads farther down to the sarcophagus chamber, where is the mummy of the king, in a decorated coffin, still adorned with remains of his funeral garlands. The brilliant electric light, placed at his head, illumines the rugged features, showing sunken cheeks, high nose and straggling hair on the head and chin, the body continuing exactly as it was when put here, 1423 B. C. There are two small chambers in each wall. Twelve royal mummies were found in these chambers, all having evidently been brought here, from their tombs elsewhere, for safety. One of these was Thothmes IV, whose tomb was discovered in 1903. Among the

other tombs exhibited are those of Rameses VI, Rameses IX, Meneptah, who was the pharaoh of the Exodus, Rameses I, and Rameses III, which has various chambers and corridors, being constructed differently from the others. The tomb of Thothmes IV has a long gallery cut into the cliff, sloping downward, and interrupted by a deep square wall, the passage then turning back upon itself, and finally opening into a large chamber. Here is a magnificent granite sarcophagus covered with texts from the *Book of the Dead.* On either side are smaller chambers, the floor of one of them being covered with mummified loins of beef, legs of mutton and trussed ducks and geese, the food placed here for the *Ka* and mummy, almost four thousand years ago. Clay seals bearing the name of the king had been attached to the doors of the chambers. Broken fragments of vases, dishes, cups and similar objects covered the floor, having been damaged or destroyed by desecrators of the tomb. There were articles in blue faience, fragments of rich blue, opaque white, and variegated glassware, with also what looked like the bottoms of broken beer bottles. A beautiful textile fabric was found, into which hieroglyphic characters, in different colors, had been woven with great skill, so that it presented the appearance of painting on linen cloth. An inscription upon the vestibule wall related that in the eighth year of Pharaoh Horemheb the tomb

had been plundered by robbers, but he had restored it as far as possible.

Another interesting "find" was the body of the chariot that Thothmes rode at Thebes, which was in perfect condition. The wooden frame had been first covered with *papier maché,* made from papyrus, and then with stucco that had been carved into scenes from his battles fought in Syria. Every detail was exquisitely wrought, and the faces of the Syrians were portraits of captives brought to Thebes. This chariot is one of the finest specimens of ancient art, and with it was found the leather gauntlet with which the king protected his hand and wrist. Thus were Thothmes and his *Ka* provided with food, domestic utensils, and the chariot for use in their future life, a most impressive representation of the ideas of ancient Egypt about death and the hereafter.

An important discovery was made in 1904, being the tomb of the famous Queen Hatasu, and her father, Thothmes I. The entrance to this, called No. 20, had been known previously, but it was thought to be only a blind corridor, sloping down about 180 feet, and terminating in a chamber. It was found to extend farther, however, and was cleared of rubbish for over 600 feet, though with great difficulty, owing to the foul air and excessive heat. Queen Hatasu built the Der-el-Bahri temple, at a lower level, on the other side of the high yellow-

limestone cliff containing these tombs, and this corridor entrance was directly in the axis of that temple, and pointed downward toward it, the supposition being that it led to the temple. But the corridor was found to bend abruptly to the southward, and then back again. Two more chambers were on it, at intervals, and from the third chamber, a passage curved inward, leading to the burial chamber, which is about forty feet long, having several side apartments opening into it, that were filled with rubbish. In the burial chamber were two sarcophagi, of hard and very highly polished sandstone, covered with hieroglyphics, showing that one had contained the mummy of Hatasu, and the other that of her father, Thothmes I. They were empty, as the mummies had been long ago removed, that of Thothmes having recently been found at Der-el-Bahri, and taken to the Cairo Museum. Among the *débris,* in the burial chamber, were pieces of limestone that had fallen from the walls, which were painted with representations of scenes from the *Book of the Dead.* The side apartments were also similarly panelled with painted limestone. In the third chamber were fragments of large and beautiful vases. The inscriptions generally indicated that this tomb had been made by Thothmes I, or possibly earlier.

In the following year, 1905, the diligent investigators, whose efforts were directed by Theodore

M. Davis, an enterprising American, discovered another important tomb of the eighteenth dynasty, which evidently had not been plundered, and was filled with the royal treasures originally placed in it. The wife of Amenhotep III was the noted Queen Teie, who was the mother of the "heretic king" Amenhotep IV. This tomb was the burial place of Teie's parents, Yua and Thua. A descending stairway was found near the tomb of Rameses IV, and, being explored, various doorways blocked with stones were opened, and one was found that was still plastered with the royal seals, evidence being given that robbers had attempted violation, but were scared off. The descending stairway and corridor led to a sepulchral chamber, about thirty by fifteen feet and eight feet high. In this were found two large wooden sarcophagi, painted black and gold, within which the mummy-cases of a man and woman had been placed. The cases are double, the outer one plated with gold and lined with silver, and the inner, gold plated both outside and inside. Various objects of art were found in the cases, and the inscriptions showed to whom they belonged, the mother, Thua, being described as the "chantress of Ammon." Beyond the sarcophagi the floor was covered with large sealed jars of wine or oil, and shell-like boxes of black painted wood, each containing a piece of cooked meat wrapped in black muslin. On top of them was a chariot, with its

six-spoked wheels, and broad enough to hold two persons, richly painted, encrusted with gold, and its leather-work still fresh. Also were found the four canopic jars of alabaster in which were kept the entrails of the deceased. They were large and of splendid workmanship. There were two other alabaster vases of the finest construction. Many smaller objects were recovered, including scarabs, sandals made of leather and papyrus, figures of gold, silver, alabaster and painted wood, and there were arm chairs and a clothes chest. Some of these objects bore the names of Amenhotep III and his queen, and almost all of them were ornamented with gold. One inscription said the gold had been brought from "the lands of the south," and its profusion testified to the wealth of Egypt in those days.

In January, 1907, Mr. Davis's further investigations discovered, near the tomb of her parents, the supposed tomb of Queen Teie herself. It is a plain square sepulchre, cut out of the rock, and approached by a descent of twenty steps, and was covered deeply with the rubbish accumulations of thousands of years. A stream of water had percolated in, and thus destroyed much that was in it. Queen Teie was the mother and inspirer of Amenhotep IV, the "heretic king" of the eighteenth dynasty, who quarrelled with the priests of Ammon, denounced their religion, changed his name to Akh-en-Aten, and

went from Thebes down the river to Tell-el-Amarna, to build his palace and sanctuary for the new religion, which was a sort of monotheism, the visible symbol being the solar disk. Queen Teie died when Amenhotep was in power, and he had her body transferred to Thebes, to be entombed close to her parents. As Amenhotep's new religion was of short duration, and his capital was overthrown and deserted after his death, his mummy being torn into shreds, this tomb of Teie also gives evidence of the rage of the victorious Theban priesthood against the heretics. The doorway had been partially broken, and the wooden doors wrenched from their hinges, the catafalque over the coffin torn to pieces, and the mummy turned over, in order to erase the name of Akh-en-Aten, inscribed on the sheet of gold which was beneath. Everywhere the name of the heretic king had been removed, and his figure adoring the solar disk, which had been engraved on one of the gold plates of the catafalque, was chiselled out. Nothing was stolen, however, the violators being only religious fanatics, for the queen's jewelry, and the sheets of solid gold, with which the sepulchre was filled, remained untouched, though the floor was strewn with fragments of gold plate and gold leaf. There was no sarcophagus, only the huge catafalque that had been erected over the mummy, it being thickly plated with gold, both inside and outside, engraved with the names and titles

of Teie and her son, and representations of their adoration of the solar disk. The rays of the sun end in hands, and flames of incense mount up to them from below. The figure of the king was destroyed, but the figure of Teie, alongside, was not injured and no violence had been done the mummy. All the woodwork had rotted from the action of water, but the coffin was intact, and was a superb work of the ancient Egyptian jeweler. It was entirely covered with a frame of gold, inlaid with lapis lazuli, cornelian and green glass, having down the middle an inscription stating that this coffin was made for Teie by her son. The mummy was wrapped in sheets of gold, but the water, which for centuries had been draining through it, had changed it almost to a pulp, and it fell to pieces while being examined. The head was encircled by an imperial crown of gold, representing the royal vulture holding a signet-ring in either talon, its wings surrounding the head. There were bracelets on the arms, and a necklace of gold and precious stones. The four canopic jars were there, each having a portrait-head, supposed to be of the queen, in alabaster, the eyebrows and eyeballs being inlays of lapis lazuli and obsidian. The face was described as that of a woman, at once masterful and engaging, but with little feature, beyond the lips, that was Egyptian, the delicate subaquiline curve of the nose being rather European. Many smaller

objects of interest were found, but there was scarcely any ancient furniture, as in the other sepulchre. The remains of the mummy and skeleton were sent to Cairo for examination in the School of Medicine, and in July, 1907, the doctors reported that the skeleton bones were not those of a woman, but appeared to be of a young man, about twenty-five years old, and from a new reading of the inscriptions, they concluded that the mummy probably was that of King Akh-en-Aten himself. These developments have caused much archæological discussion.

Further discoveries were afterward made, in a chamber cut out of the rock, at the bottom of a shaft thirty feet deep, which disclosed royal treasures, believed to be the jewels of Queen Ta-usert, granddaughter of Rameses II, who was the wife of his grandson Seti II. There are golden epaulettes, bearing the name of Rameses, bracelets showing Seti's effigy, numerous golden plaques, rosettes, rings, bells, poppy heads, ornaments, circlets and other articles. These are believed to have been removed from the queen's own tomb, and concealed in this chamber, which during the ages had become filled with clay, out of which the jewels had to be dug. In the spring of 1909 Mr. Davis found in another tomb a fine alabaster statue of the queen of the Pharaoh Tutenkhamon of the eighteenth dynasty, the sculpture being admirable.

The gorge containing these interesting tombs is

still being explored and cleared of rubbish, so that fresh discoveries are expected to yield further knowledge of ancient Egypt. The tombs are mostly excavated in the lofty limestone ridge, rising between the gorge and the Nile plain. A steep zigzag path mounts the side of the ravine to the summit of the ridge, and from it there is a splendid view. On one side is the deep and desolate canyon, containing the tombs, while on the other spreads far away the broad, rich, green valley of the Nile, with groups of palms, scattered villages and various ruined temples, the bright river flowing through it, having Luxor and Karnak over on the eastern side, and the enclosing border of yellow limestone desert hills bounding the horizon beyond. Nearer is Kurna, with Seti's temple-tomb, the village of Medinet Habu and its temple, and northward, at the entrance to the valley, the grand ruin of the famous Ramesseum. At the base of the yellow cliff, almost at our feet, and in sharp contrast, is the white marble of Queen Hatasu's terraced temple of Der-el-Bahri. The steep hillside is descended to this survival of the noted queen. The name was given it, when, in the early Christian era, a community of monks occupied the half-ruined structures, Der-el-Bahri meaning the "northern convent," and distinguishing it from similar fraternities living in temples to the southward. It is an unique construction, having three courts, upon terraces rising one above

the other, the highest being at the base of the limestone cliff. An inclined road runs up through the centre, dividing each terrace, while at the back of each court was a platform, with a colonnade adorned by paintings. Since 1893 excavations have been going on here, with constant fresh discoveries, and the work has been partly restored, and the colonnades roofed over to protect the reliefs.

The lower court, which had been almost entirely destroyed, seems to have been a garden, and the central court was much larger. Here is a representation under the south colonnade, of Hatasu's expedition to the land of Punt, supposed to be the present Somaliland. At the north end is Ammon, with the queen adoring him, and offering the spoils of the expedition. Then comes Ammon's boat, with Thothmes III worshipping it, and having alongside heaps of Punt produce, the gods Horus, Thout and others being engaged in weighing it. Next is another figure of the queen, with her *Ka* behind her. The ships are embarking the goods in Punt, and the waters over which they are to sail have various fish swimming. The reception of the Egyptian commander by the king of Punt and his family is shown, the native village having its houses built on piles and reached by ladders. In this court are pictures of the birth of Hatasu, and she also had erected here an altar to Hermakhis, the sun-god, which, unlike others, was not destroyed by the

monks. In 1904 the excavators discovered to the southward of Hatasu's temple, another, which is a thousand years older, having been constructed about 2500 B. C., as the mortuary temple of King Mentuhetep I of the eleventh dynasty. The work of excavation was continued, and, in 1907, were found fragments of the king's mummy, models of sacred boats, wooden statues, a gilded sandal, and parts of chairs and thrones. This is the oldest temple at Thebes, and represents the transition period, between the pyramid plan of interment for the king, and the rock-tomb of later date.

A large number of sculptured slabs were found here, which had adorned the pillared hall, depicting the king's coronation, his reception of various princes and tribute bearers, his servants driving cattle and cutting reeds for boat building, and a solemn procession of funeral boats on the Nile, all these illustrations being appropriate to a royal tomb. There also were, in this earlier temple, methods of architecture that Queen Hatasu had reproduced in her temple of a thousand years later, particularly the ascending roadway, leading from court to court, with the bordering colonnades and their simple Proto-Doric columns, excepting that these are eight-sided, while Hatasu's are sixteen sided. The interesting historical discovery was made, that at the time of the construction of Mentuhetep's temple, and previously, the Egyptians had communication

with the land of Punt, as far back as the fifth dynasty, and that king himself had sent an expedition thither.

This temple existed during the Rameses reign, and there are on the walls and colonnades inscriptions of that period; hence it is evident that it did not fall into decay until much later. Between the two temples, there was uncovered, in 1906, a shrine of Thothmes III, and a chapel, about ten feet long and five feet wide, dedicated to Hathor, the Egyptian Venus, the goddess usually represented in the form of a cow. The roof is vaulted, and painted blue with yellow stars, and in the chapel is the reproduction of the goddess, represented as a life-sized cow of great beauty, in painted limestone, reddish brown with black spots. The head, horns and flanks evidently had been overlaid with gold, the neck was adorned with papyrus stems and flowers, and she is suckling a little boy, who also appears as a grown man under her neck. The sculptures of Amenhotep II cover the walls, and his cartouche is behind the cow's head. This is said to have been the largest cow, and of the most superb workmanship yet found, the modeling being exquisite, and the especial insignia of the goddess appearing between the horns, a lunar disk surmounted by two feathers. The statue and its shrine have been removed to the Cairo Museum. These two great temples, and the majestic amphitheatre of high rocks

rising behind them, are among the chief attractions of western Thebes.

Near the southern verge of the Theban ruins, the Arab village of Medinet Habu stands upon a lofty mound, formed by the ruins of another splendid temple palace. This is the Thothmesium, now being excavated, which is connnected with the palace of Rameses by a dromos, 265 feet long. It is a partial ruin, not so great as Karnak, but an interesting survival of Thothmes III and Rameses III. It was a royal palace and residence, built of stone, with wings of sun-dried bricks. The first pylon has, as usual, a representation of the pharaoh, grasping his enemies by the hair, and smiting them with his club, while the god Ammon gives approval. There are two courts and a second pylon, filled with representations of his successful wars. One picture has soldiers, cutting off the right hands of their enemies slain in battle, and bringing these to the scribes of the king to be counted, the inscription saying they had counted and recorded 12,535 of these gruesome hands. The reliefs also show the festivals of Min, the god of fertility, and of Ptah Sakeris. In the interior sculptures are good representations of the methods of decorating a pharaoh's private apartments. Not far away is Der-el-Medineh, a small temple of the Ptolemies, built in the second century B. C., and once used as a Christian church. In it is a relief, based on the descrip-

tion in the *Book of the Dead,* of the scene of the weighing of the heart by Anubis and Horus, while ibis-headed Thout, the god of the scribes, keeps the record, and above are the forty-two judges of the dead. This whole region is filled with tombs, and it includes the gorge known as the "Valley of the Tombs of the Queens." These are neither so large nor so numerous as the tombs of the kings, but their construction and decoration are somewhat similar. In the necropolis of Sheikh Abd-el-Kurna are the tombs of the nobility of the eighteenth dynasty, nearly two hundred having been explored. One of the best is the tomb of Nakht, which has a rectangular vestibule, covered with pictures showing his method of life. These represent him superintending his estate, where the harvest is progressing; also sitting with his wife at a table receiving guests, while musicians perform, and his son presents flowers, the family cat being engaged eating a fish on the floor; also on shooting and fishing parties; at a picnic in the garden; and with his wife offering gifts and sacrifices to the gods. These paintings are well preserved, with fresh colors, and all the tombs exhibit the daily life of the deceased, the decoration in some of them being superior to the "Tombs of the Kings."

About a mile northeast of Medinet Habu there rises amid the Theban ruins the great Ramesseum, itself considerably shattered. Seti is said to have

begun it, and his son Rameses II finished it, appropriating to himself all the glory. It occupies a series of terraces, communicating with each other by flights of steps. The entrance is flanked by two pyramidal towers, and the first court has a double avenue of columns on either side, while in the area is a pedestal on which stood the gigantic syenite sitting statue of Rameses that was overthrown and lies in fragments on the floor. This is believed to have been the largest statue set up in Egypt, its weight being estimated at one thousand tons. Although seated, the figure was over fifty-seven feet high, the ear is more than three feet long, and the foot nearly five feet wide. The second court has walls covered with sculptures, depicting the wars of Rameses, and Osiride columns, which were described by Diodorus as "monolithical figures sixteen cubits high." Here are reliefs of the battle of Kadesh in Palestine, about which Rameses did so much boasting. He appears as a giant, rushing against his enemies in a chariot, and of course they are fleeing, and are driven into the river. Kadesh and its battlements are shown, encompassed by the river. From this court a stairway leads up to a hall for public assemblies. It was at the foot of this stairway Bolzoni found the head of a royal statue of red granite, known as the "young Memnon," and now in the British Museum. The hall is covered with civic and religious sculptures. Beyond ex-

tend nine smaller apartments, two still being supported by columns and one of these was the sacred library or "Dispensary of the Mind" mentioned by Diodorus. There are rows of brick vaults behind the temple, which were the storehouses for the grain, wine and oil paid for taxes. These were the medium of exchange, instead of money, which scarcely existed then, and the soldiers and officials were all paid in such supplies.

Strabo called this temple the Memnonium, having corrupted Miamun, a title of Rameses, into Memnon, and hence its general use in referring to this structure, and to the two colossal sitting statues, much worn by the weather, that are some distance in front of it, out on the green fields of the Nile plain. These statues, with their pedestals, are about sixty feet high, and stand sixty feet apart. When the Nile inundation is on, they are surrounded by the waters, and rise more than forty feet above them. They are representations of Amenhotep III, who built a temple here, which was destroyed by the Persians, and they are all that remain of it. One of them is the famous "Vocal Memnon," which sang in the morning, but unfortunately the upper portion was broken off and fell down, being afterward restored by the Romans, though the vocal power was gone. On the lower portion are inscriptions in Greek and Latin, made by visitors, testifying that they had heard the Memnon's voice. Its

sound is said to have resembled the twanging of a harp-string, or the striking of brass, and it occurred at sunrise or soon after. Strabo heard it, but said he "could not affirm whether it proceeded from the pedestal, or the statue itself, or even from some of those who stood near its base." A stone in the lap of the statue, when struck with the hammer, rings with a metallic sound, and as there is a square aperture in the body just behind this, it was conjectured by some that the sound was produced by a person there concealed. The later theory, and probably the correct one, is, that the sound was the effect of the sun's rays, early in the morning, the heat expanding this stone, as a similar sound has been thus produced by one of the roof stones of the temple of Karnak.

ESNE AND EDFU.

Above Luxor the Nile is narrower, with a deeper channel and swifter current. Sugar-cane fields are on either shore, and there are large sugar factories. Rising on the western bank are two peculiar hills, the higher being crowned by the white-domed tomb of the holy saint of these parts, the venerated Sheikh Musa. Thirty miles above Luxor, on the western side, is the port of Esne, the Latipolis of the Roman era, then a large and important city, of which the remains are now mostly buried under mounds of sand in the adjacent country. Here was opened by

the khedive, with elaborate ceremony, in February, 1909, the huge modern dam, constructed across the Nile, as a supplementary work, to hold back the waters in seasons of meagre flood, the better to conserve them for irrigation of the districts below. It was built in about two years, including the preliminary work, and cost $5,000,000, being 2,900 feet long, and carrying a roadway and narrow-gauge railroad across the top, which is over twenty feet wide. There are 120 sluice openings in the dam, which regulate the flow of water. At times as many as ten thousand men were employed in the work.

In the centre of the modern town of Esne is the portico of an ancient temple of the ram-headed Khnum, supported by twenty-four massive pillars, each forty feet high and over five feet in diameter. This portico has a length of 112 feet, is 53 feet broad, and is covered with sculptures and hieroglyphics. It bears the names of several Roman emperors, and the inscriptions show that Ptolemy Epiphanes built the oldest part of the temple, about 200 B. C., that the portico was erected by Claudius, 50 A. D., and other portions subsequently by Vespasian. When the growing demand for the fiber caused Egypt to become a great cotton producer, Mehemet Ali, in the nineteenth century, cleared this temple of the rubbish filling it, and made it a cotton storehouse. Farther on, El Kab appears on the eastern shore, a venerable place, surrounded by a

brick wall built at least 4,500 years ago, having a circumference of a mile and a half, and a general thickness of forty feet. There are ruined temples and tombs outside the enclosure, one of the tombs being that of Aahmes, the Egyptian admiral of Thothmes I, who fought with him in Nubia, and subsequently accompanied him on an expedition to Syria and the Euphrates, returning here, as the hieroglyphics tell us, to end his days in peace.

As the boat progresses up the Nile, the high truncated pyramids that form the famous pylon of Edfu come into sight, behind the western bank. Edfu was the ancient Apollinopolis, and is about fifty miles south of Thebes. It is an interesting town, giving evidence of prosperity, and the temple being some distance from the river shore, the usual cavalcades of donkeys and their vociferous drivers assail the visitors at the landing place. There are remarkable ruins of structures built by the Ptolemies, after the earlier Egyptian models, and as for centuries they were buried in sand and rubbish, the courts and halls have been well preserved, though the first Coptic Christians, in their anti-pagan zeal, did much damage, by chipping out the faces of the ancient figures, both of gods and men. The Temple of Horus has a famous pylon for its entrance. The gateway is seventeen feet wide, and fifty feet high, between the truncated pyramids, which are 134 feet long, 37 feet wide at the base,

and 115 feet high. This gateway opens into a court 161 by 140 feet, surrounded by walls. On each side, a row of pillars stands at some distance from the wall, the space between being roofed over with stone, forming a covered portico about thirty-five feet high. From the entrance there is a gradual ascent to the portico of the temple, which is supported by eighteen pillars in three rows, the whole height being fifty-six feet. Within the temple are several chambers, the last of which was the sanctuary, 33 by 17 feet, where was placed the image of the god. A girdle of lofty walls surrounds the whole structure, the enclosure being 414 feet long and 154 feet wide. Every part of the temple and walls is covered with hieroglyphics, that, among other things, describe the daily progress of the sun through the heavens. This structure is so well preserved, that it is regarded as the most perfect example existing of an ancient Egyptian temple. There are many rock grottoes in the cliffs back of Edfu, which were the necropolis of the old-time city. The view from the top of the pylon shows the narrow green valley of the Nile, extending for many miles between the enclosing borders of barren hills, and also overlooks the temple far below, and the spreading town.

It was in the desert and hilly region, east of the Nile, in this part, and extending over to the Red Sea, that the ancient Egyptians found much of

their gold and precious stones, and it is natural that modern enterprise should have reopened some of the mines. The government has established a mining office, for supplies, at Edfu, and almost the whole country to the eastward has been divided up among syndicates and prospectors, usually under the auspices of English companies. Over there is the noted Jebel Nugens, a rugged country, where the pharaohs got gold, copper, iron, lead and emeralds. Several concessions have been located in this territory, where the Ptolemies are said to have sometimes secured an annual tribute of $20,000,000. Near the Red Sea is Um Rus, where a company, with $1,000,000 capital, is working an old mine, dating from the fourteenth century B. C., and got out over $100,000 gold in 1907. Roads have been made to this region, from the Nile ports, and railroads are projected. Thus the wealth of the days of Rameses is being revived, and the speculators of Cairo and Alexandria are trading in shares of mines which the old pharaoh once owned.

Above Esne, the limestone formation of the hills, enclosing the Nile, gradually changes to sandstone. The long ridge of the Chari mountains is back of the eastern bank, where are the Silsileb quarries, whence came the sandstones, of which so many of the temples of the Nile were built. These quarries are about twenty miles above Edfu, and the huge fissures and openings show the vast amount of

stone that has been taken out. Each of the pharaohs placed an inscription on a panel, stating when and where the stone was used. Here is a rock-chapel of Horembeb, the reliefs representing the priest-king as a child, suckled by a goddess; also as a warrior, in his chariot, pursuing the Ethiopians, who, in another relief, are shown as prisoners, coming to sue for peace.

Some distance above these ancient quarries, alongside the bank, are the ruins of Kom Ombo, another Ptolemaic temple, built on the site of an earlier structure of the eighteenth dynasty. The Nile current has partly engulfed the pylon and some of the temple, but a protective buttress has recently been built. This was a double temple, the northern portion dedicated to Harocris, a form of Horus, and the southern to Sobek, the crocodile god. The duplication made two sanctuaries necessary, each having an entrance. The reliefs display much Roman work.

The Nile, above Kom Ombo, has little special feature of interest for thirty miles, until Assouan is reached, where the river broadens, the town spreading along the bank, which is lined by imposing buildings, the streets rising well above the river, while on the opposite side the island of Elephantine stretches for over a mile, embosomed in foliage. Here the vessel is moored, as the visitor has reached the noted "First Cataract of the Nile."

THE GREAT ASSOUAN DAM.

Assouan is 578 miles from Cairo, and is a very ancient town and port, such as would naturally grow at the head of navigation, below the falls and rapids of the great cataract. The sandstone rocks, which have bordered the river below, here change into granite. An extensive formation of pink granite crosses the river bed about a mile above, hems in the gorge with stupendous walls, and makes the rapids, this being the famous syenite, out of which were cut the huge obelisks and colossal statues of ancient Egypt. Assouan in those times was Syene, and in the Hebrew Scriptures it is called *Seveneh.* It was the southern border town of old Egypt, all beyond the cataract being then an unexplored and indefinite region, known as Ethiopia, where the pharaohs made incursions and carried on wars, and, in turn, were occasionally attacked and badly defeated by the invading Ethiopians. In the olden time, it was erroneously thought that the Tropic of Cancer passed over the town, when the midsummer sun is vertical, giving it some indefinite mythological advantage, and the Ptolemaic astronomers here made their calculations for measuring the earth. Nubia is now the country beyond, and, under English auspices, is controlled by Egypt. The district surrounding the town is sandy and desolate, and, excepting a few palm groves, there is

little vegetation. The people are Egyptians, Nubians and the descendants of some Bosnian troops, garrisoned here in the early sixteenth century by Sultan Selim I, when he conquered Egypt. The long island of Elephantine, opposite, spreads up to the foot of the rapids, and is so deliciously green and fertile that the Arabs called it *Jeziret el Sag,* the "islet of flowers." It is formed of the granite, and is covered with a very rich soil. There are many ancient ruins, among them the nilometer, which Strabo mentions, some dilapidated temples and a gateway. Much of the materials of these structures were carried off by enterprising Arab pashas for their buildings in Assouan. The nilometer is a square well, recently completely restored, within which the Nile water rises, this giving an accurate measure of the height of the inundation. This island was always renowned for its fertility, and Herodotus said that it marked the boundary between Egypt and Ethiopia. Recent investigations upon Elephantine have shown a Jewish temple, and that as early as the fifth century B. C. an important Jewish colony existed. Cambyses seems to have spared this temple during his invasion, but it was destroyed during the reign of Darius, though afterward restored.

Above are the rocks and channels of the river rapids, and far across them spreads the enormous granite wall of the great Assouan dam. It crosses

where the current used to pour along, among the many black and pink rocks, that made the cataract and its series of swirling rapids. Below the dam these rapids continue, and in the flood time are something portentous, the vast volume of water overwhelming everything, and it has become necessary to construct extensive protective aprons, upon the rocks near the base of the dam, to prevent undermining. The original object of this dam, when first conceived, was not so much to increase the surface of arable land in Egypt, as to insure a good supply of water, during the months of the lowest river stage — April, May and June — and to store enough water, in the flood time of a poor year, to bring the annual supply up to the average. The stored water is intended primarily for the delta, or Lower Egypt. It is let down to the dam at Assiout, and then to the barrage just below Cairo, where it is distributed over the delta by the numerous canals. The lowest stage of water in the Nile comes just at the time when the extensive cotton crop is growing, and needs water in regular supply, for too much is as bad as too little. These three dams effectively control the current. The Assouan dam crosses in a straight line from end to end, is about a mile and a quarter long, and twenty-three feet wide on top. In places, the wall is built up over one hundred feet high, the greatest height from the lowest foundation being 131 feet. The con-

struction began in 1898, and it was completed, and formally opened, December 10, 1902. It was not, however, until November, 1905, that the process of filling the great reservoir, behind the dam, began. In January, 1906, the stored water attained the maximum level, and on May 10 of that year, the supply began to be drawn upon, to increase the volume of the lower river, so that the dam began its beneficent work for the crops of 1906. The cost of the dam was about $12,500,000, which is regarded as low, for the contractors had great advantages in the abundant supply, upon the spot, both of cheap labor and cheap stone. The dam holds back the water, when at the greatest height, at sixty-five feet elevation, above the level of the Nile below it, which there has 280 feet elevation above the sea. The dam is being raised and greatly enlarged, so as to provide a further height of about thirty feet, as the storage of much more water is contemplated, and work has begun at this improvement, which is expected to be completed in 1912.

The present storage capacity of the dam is 234,-000,000,000 gallons of water, and through the increased crops, and large irrigation earning power this gives, the dam provides each year for earning an additional amount, fully equal to the original cost. When the greater elevation is provided, the storage capacity of the dam is expected to be doubled, and there will be enough additional water

to irrigate another million acres, and provide an increased cotton crop worth $20,000,000 annually, the cost of the improvement being estimated at $7,500,000. Across the front of the dam, to let the water out as may be required, there are one hundred and eighty sluice gates. One hundred and forty of these are in a long row, having 140 square feet aggregate aperture, while above is another row of forty sluices, with seventy square feet aperture. Behind the dam, the water forms a large lake, extending southward a long distance, and affecting the river level for over a hundred miles. When the flood comes down the Nile, all the sluices are opened, so as to let the water pass unimpeded, and avoid the deposit of silt, which goes freely through it, to the river valley and delta below. After the flood period, when the water becomes clear, the sluices are gradually closed, and the reservoir fills up, this being usually accomplished by March 1st. Then, only the upper sluices are opened, to pass the higher current of the river, and this flow is gradually increased, until May, when the demand for the summer crops is greatest, the lower sluices being opened, as the surface of the reservoir falls, thus supplementing the supply of the river, and making an equable current, so that almost all the stored water will thus be discharged. In late June the river flood comes along again, and requires all the sluices to be opened. On the western side of the dam is a navigable canal,

through which boats are locked up and down, between the upper and the lower Nile levels. On the eastern side of the river officials occupy a large white house, where every morning there is received, by telegraph, a report of the depth of water in the Nile at Assiout and Cairo below, and at Wady Halfa, Khartoum and other places above. Upon these reports is based the discharge of the water through the sluice gates, the operators enlarging or diminishing the outflow, by pressing buttons, the long lines of shutters at the gates being opened or closed, and the change in the volume of the current, thus regulated, becomes perceptible at Cairo about two days later.

When the huge reservoir is filled, the surface of the water rises in a flood, engulfing the classic ruins on Philæ Island, to the southward, and covering all but the tops of the palm groves scattered about. When the water falls, the palm groves and ruins emerge, and the spacious lake shrinks. When the new and higher elevation is put on the dam, at the top of the flood the palms will entirely disappear under the water surface, and but little be seen of the ruins. Extending from one side of the valley to the other, the top of the granite wall of the dam is a flat stone pavement, having a line of rails for trolley cars, and substantial stone parapets. Looking out from this elevation, northward, down the Nile, when the river is low, there seems nothing but

a chaos of rocks, water-worn, sunken, and with minor streams flowing in every direction, as the sluices in the dam send out their seething masses of white foam. The bed of the old river valley, with the yellow sand hills to the west, and the brown bluffs to the east, presents a wilderness of desolation, having the town of Assouan in the distance, and the silver streak of the river channel, below the rapids, going far off till lost at the horizon. Looking southward, the scene is entirely different. Here is an immense expanse of placid water, almost unruffled by the gentle winds, and stretching many miles away. Sailing boats glide over it, the submerged trees show their foliage above it, and the tops of the Philæ ruins seem to float serenely, like stone temples cut down and loaded on a raft.

About a mile from Assouan, up the gorge, are the ancient syenite quarries, deeply cut into the beautiful pink granite ridge. Here was hewn the stone for most of the Egyptian obelisks, monoliths and statues with which the pharaohs adorned their numerous temples. Inscriptions at various places show that the granite for sarcophagi and temples was quarried here as early as the sixth dynasty. There yet lies on the ground a huge obelisk, ninety-two feet long, detached from the rock on three sides, and partially dressed, as well as unfinished columns, and other works, remaining just as the ancients left them, when some invader drove the workmen off.

There are various indications that the sculptures and hieroglyphics were put on the granite here, as if the place had been the working masons' stone yard. The road, over which the heavy blocks were transported to the Nile, just below the rapids, still exists, but no hint is given of the method of transportation for such enormous weights. Farther on are rock-tombs in the cliffs on the western bank, some of them made as early as the sixth dynasty. The inclined road is there by which the sarcophagi were taken up the hill, and also the rude steps where the funeral bearers mounted from the river, carrying up the mummies. These are known as Grenfell's tombs, because in the peculiar system of modern nomenclature in Egypt the excavator has the tombs named after him, and General Grenfell furnished the funds for their opening, which began in 1887. The best tomb is that of Ra-Nub-Ka-Necht, a high official of Pharaoh Amenemhat I, of the twelfth dynasty. Their sculpture and decoration are similar to other tombs at places down the river. Upon the hill top are the more modern tomb of Amba Sama'an, the Mohammedan saint of this region, and his monastery, in ruins, a relic of a large and strongly fortified Christian establishment, existing until the thirteenth century A. D., when the Arabs devastated it.

Ascending to the level of the top of the great dam, a boat sail, across the placid lake, takes the

visitor to submerged Philæ and its famous ruins. The boat is rowed amid the palm tree tops, rising above the surface of the water, and enters the outer court of the overflowed Temple of Isis, going to a rude landing place behind the second pylon. Here a walk of planks is laid on piles of stones, reaching to the stairway ascending to the top of the great pylon, and from this elevation the whole submerged island is overlooked. The original Egyptian name of Philæ was Pilakh, meaning the "limit," or "the place of the frontier," and the ancients always regarded it as a sacred isle, consecrated to Isis. It is about 1,400 feet long and 500 feet broad, being covered with picturesque ruins, mostly of structures built by the Ptolemies, the earliest dating about 350 B. C. The chief building is the Temple of Isis, designed by Nectanebo II of the thirtieth dynasty, one of the latest pharaohs, who constructed the vestibule. Ptolemy Philadelphus and his successors finished it, building the great pylon, and the Roman emperors subsequently adorned it with sculptures. In the middle ages it was used as a Christian church. To the east and south are small temples dedicated to Osiris and Hathor, and also a chapel of Esculapius. The great pylon rises high out of the water, its massive towers being each 120 feet wide and 60 feet high, and its colonnades having thirty-two ponderous columns. The walls are covered with relief sculptures, and traces still remain of the brilliant



The Island of Philae.



coloring that originally adorned walls, columns and capitals. To the east is the roofless Temple of Osiris, a square, flat-topped kiosk, now called "Pharaoh's Bed," because of its fancied resemblance to a colossal high four-post bedstead. This was constructed by Hadrian. Near by, and almost covered by the waters, is the Temple of Hathor. The foundations of these structures have been strengthened to protect them against the submerging waters of the dam, and all movable objects have been taken to the Cairo Museum. When the higher dam is completed, these ruins will probably be entirely submerged. Osiris, Isis, Horus and Hathor were worshipped here until the fifth century of our era, when the advance of Christianity drove out paganism, including all their priests. Philæ, unlike most Egyptian temples, has a romance. We are told that, in the middle ages, the vizier had a daughter of wondrous beauty, whose lover was not acceptable to the father, so he shut her up in one of these deserted temples. The lover hastened to release her, and for awhile he could not cross the Nile, because of a swarm of crocodiles. But he had been kind to one of them, and it carried him over to the island on its back. The lady was found, the father placated, and the wedding took place, on the top of the grand pylon of the Temple of Isis. In a few years, by the raising of the great dam, the onward march of engineering enterprise, in the

accumulation of the Nile waters, will engulf all these classic antiquities, in the modern business development of the land of the pharaohs.

THE UPPER NILE.

From the Assouan dam to Wady Halfa is about 210 miles, representing the distance on the Nile between the First and Second Cataracts. This is in Nubia, which in early times the Egyptians called Ethiopia, Usertesen III, of the twelfth dynasty, having conquered it, and made his outpost forts of Kummeh and Semneh about thirty miles above the Second Cataract. Some of the later pharaohs carried their power still farther south. In 1907 there was discovered, and partially excavated, under the auspices of the University of Pennsylvania, a little way southward of the Assouan reservoir, a large city, with its quays extending along the Nile, and an extensive necropolis. This work was done by Dr. Randall MacIver, and he brought back valuable "finds," including inscriptions in an Ethiopian adaptation of Egyptian hieroglyphics, with ancient sculptures, and bronze and glass from the tombs. The twentieth dynasty is represented in the tombs, and the city seems to have been abandoned shortly after the Christian era, and was subsequently buried deep in the accumulated sands.

The cultivable Nile Valley, above Assouan, is narrow, and the bordering hill ranges are higher

and nearer the river, thus making finer scenery than on the lower Nile. The river channel also is deeper, and for more than half the distance between the cataracts the Assouan dam checks the current, by holding the water back. There are some grand gorges where, when the river is in full flow, it is a wild rapid. The Nile comes from the southwest, breaking through various high ridges, some apparently of volcanic origin. At Kalabsheh are two temples, the larger being a complete temple, with girdle wall, pylon, court and halls, dedicated to Horus, known in Nubia as Manduris, and founded by Amenhotep II. The smaller temple was built by Rameses II, and is partly hewn in the rock. Thothmes III constructed a temple at Amado, its foundations having been laid by Usertesen. At Korosko, where a high hill on the eastern bank gives a magnificent view, the caravan route, to avoid the great western sweep of the river, leaves the Nile, and goes southward, through the hill gorges and over the desert, to Abu Hameh, far up the river, above the Fourth Cataract. This was the overland route, taken by all the military expeditions sent to the Soudan and Upper Nile, being the road by which, for centuries, the Soudan commerce came out to Egypt and the lower river.

Farther up, and not far from the Second Cataract, is Abu Simbel, on the western bank of the river, forty miles below Wady Halfa, its famous

rock-temple being one of the wonders of the Nile, and, in its way, as celebrated as Karnak or the pyramids. This was the work of Rameses, and is the most perfect and magnificent specimen of Egyptian rock-cut temples. The front walls are of sandstone, and the interior excavated from the solid rock, the temple being dedicated to Ammon and to Harmakhis. It faces exactly east, and at sunrise the rays shine directly into the door, lighting the interior hall, and at the equinox the rays extend back to the figures behind the sanctuary altar. Nearer the river there is a smaller temple, the front 90 feet long, and standing twenty feet above the Nile level, being adorned by six gigantic statues representing Rameses and his queen Nefertari. It has an interior hall, containing six square pillars, and a transverse corridor, with a small chamber at each end. This smaller temple, dedicated to Hathor, was discovered in 1813; and afterward were found, at a higher elevation to the southward, and about 200 feet in the rear, the heads of four colossal statues, the bodies being buried in the sand, the wall behind them covered with hieroglyphics, and displaying a figure of Osiris, surmounted by a globe. In 1817, over thirty feet depth of the sand was removed, the statues being partly uncovered, and the top of the entrance, beneath the Osiris figure, being reached. Further explorations later uncovered this, the greater temple standing 100

feet above the water, and having a front 120 feet long and 90 feet high, surrounded by a moulding and adorned with a cornice and frieze.

In front of this temple, seated on thrones, are the four colossal statues, all representing Rameses. They are the greatest statues on the Nile, being sixty-six feet high. The southernmost is the best preserved, and presents the characteristic likeness of the great pharaoh. The next one is almost entirely destroyed, having been shattered by an avalanche of rock from the mountain, the entire head being broken off. The other two are in fair condition. One of them has a face seven feet long, and measures over twenty-five feet across the shoulders. The interior of the temple is cut out of the rock. The great hypostyle hall has a colonnade, the pilasters bearing figures of Osiris, thirty feet high, and the walls exhibiting sculptures of the battles and triumphs of Rameses. The great hall extends two hundred feet into the rock, and has ranges of massive square columns adorned by statues. Beyond are an antechamber, and the sanctuary, with several side chambers. In the background is a colossal seated figure, and there are similar statues in the side chambers. In the centre of the sanctuary is the altar. The aggrandizement of Rameses, and particularly his capture of Kadesh, of which he was so proud, are the subjects of most of the decoration, he being the special hero of gigantic size, and repre-

sented here the same as in other temples. Among the inscriptions is one describing the marriage of Rameses. In the sanctuary, on the rear wall, are figures of four deities, Ammon, Harmakhis, Ptah, and Rameses himself, thus deified. A stone of enormous size is used in this temple, projecting on one side, and measuring 57 feet in length, 52 feet broad, and 17 feet thick. This stone is supported by two rows of massive square pillars, thirty feet high, and four in each row, to each pillar being attached a colossal human figure.

Nubia was the land of Cush, Noah's grandson, and the Egyptians named it from their word *noub,* meaning gold, for here they got much of that metal. Modern syndicates with large capital are now working the ancient mines. The narrow Nile strip of fertile land, in Nubia, stretches some hundreds of miles, being bordered by the desert, over which roam the wandering tribes of Bisharin Bedouins, who are the chief Nubian population, and most of them very black. From Shellal, opposite Philæ, on the Assouan reservoir, a government steamer makes regular trips up to Wady Halfa, which is 776 miles above Cairo, and the port of the Second Nile Cataract. All vessels coming up the river stop here, at the foot of the rapids, and transfer their goods to the railway, which goes farther up the Nile Valley to Atbara, this being Lord Kitchener's noted military railroad, now devoted largely to commercial uses.

The Second Cataract is the "Great Cataract" of the Nile, the *Batn el Hajar,* or "Glen of Rocks." It is a series of rapids, extending for ninety miles along the river, and is practically unnavigable. In one of the most picturesque portions it is overlooked by the massive rock of Abousir, on the western shore, up which the visitors climb, on donkeys, to get the superb view, the summit being several hundred feet higher than the river, where the foaming current, in a most intricate section of the rapids, rushes wildly over and among the glistening black rocks. Not far away are the two ruined temples of Beheni, one built by Usertesen, and the other by Hatasu and Thothmes, to mark the verge of their southern conquests. Just beyond, in the gorge, is the ancient frontier fortress of Semneh, a relic of the twelfth dynasty, and believed to date from the twenty-fifth century B. C. Higher up are Abu Hamid, Dongola, Berber, Atbara and Khartoum, the latter being 1,665 miles by the river from Cairo, a distance which the combined rail and river route reduces to 1,338 miles.

KHARTOUM.

From Wady Halfa the railroad to Khartoum is 575 miles long, and carries the tourist into the province of the Soudan, the Arab *Bileh es Sudan,* meaning "the country of the blacks." This frontier town of Khartoum, the end of the usual tourist jour-

ney on the Nile, is an ancient place, at the confluence of the White Nile and the Blue Nile, and has recently had a vigorous growth as the capital of the Soudan, under Anglo-Egyptian auspices. At Atbara, about two hundred miles farther down the river, the Atbara, or Black Nile, flows in from the eastward, and the Blue Nile also comes in from that side, both of them draining the mountain region of Abyssinia and bringing in the most valuable Nile mud.

It was at Atbara that the American contractors built a " hurry " bridge over the Black Nile for Lord Kitchener, within three months, English builders being unable to compete in time. From here, a branch railway, opened in 1906, goes 332 miles over the desert to Suekim and Port Soudan on the Red Sea, serving the mining regions. Near Shandi, about a hundred miles south of Atbara, is the site of the city of Meroe, the capital of one of the most powerful of the ancient countries of the Upper Nile. It flourished a thousand years B. C., was captured by Egypt, but about 760 B. C., became independent of the pharaohs, and for a half century afterward held Egypt. Augustus conquered Meroe and it subsequently fell in ruin. There has been found here the great wall of the inner defences, a sun temple of Ergamenes, the remains of the Temple of Ammon, of which Strabo wrote, a portion of the Avenue of Rams leading up to this temple, a life-

size statue of a king, many scarabs and seals, and pottery, etc., dating from 700 B. C. to 300 A. D.

At Shandi the tradition locates the home of the Queen of Sheba, then her capital, and a great city, but now chiefly a town of railway shops. The story is that the Queen of Sheba went from here down the Nile, crossing to Palestine, and going to Jerusalem, to visit King Solomon. Her name was Magda, or Bilkis, and she is described as being both intellectual and beautiful, and as giving Solomon many riddles to solve, and witty answers to his questions. The Abyssinians tell that her return from Palestine was by way of the Red Sea, and that she stopped in their country on the way, giving birth to a son, said to have been called Menilik, whose father was Solomon, and who founded the dynasty of sovereigns still ruling Abyssinia. King Menelik II, of Abyssinia, boasted of his lineage, by this descent from Solomon, and the chronicle written upon goatskins, giving the royal line, long in possession of the Ethiopian priests, was translated into both French and English, in 1907, and published, being a work of poetic feature, constructed much like the books of the Old Testament. Menelik II, in 1909, when seriously ill, proclaimed his grandson, Prince Lidji Jeassu, aged thirteen, as his heir and successor. This prince was married in May to his cousin, the Princess Ramanie, aged seven years, the wedding being solemnized with great pomp, and

regarded as important, as it united the dynastic lines of descent. The prince now rules under a regency.

The approach to Khartoum is interesting. At the junction of the two Niles, and in the bend where the White Nile flows into the larger, though shorter, stream, the Blue Nile, is Omdurman, the native town, on the site of the capital of the Khalifa Abdallah, and the stronghold of the Mahdi. Here, on the eastern shore, comes the railway from Wady Halfa, the terminal and commercial quarter being known as Halfaya. Along the opposite river front of the Blue Nile, about five miles above the confluence, there extends an esplanade road, the shore being embanked and walled, and this is Khartoum, the town stretching behind, with wide streets, gardens and groves of trees, and a bridge carries the railroad over the Blue Nile to it. Upon the esplanade are the government offices and residences, the governor's palace being upon the site of General Gordon's old palace. The city is extending rapidly, a large amount of building going on, and in the outskirts are various villages of the native African tribes, exhibiting huts of every African shape and character. The enterprising and enthusiastic people of Khartoum call it the "Chicago of the Soudan." It has railroad connection via Atbara, with Suekim and Port Soudan on the Red Sea, and is also pushing its railroad connexions southward through the Soudan.

Mehemet Ali, the great developer of the Nile traffic, in the early nineteenth century, founded Khartoum, in 1821, and it grew to great importance. Later, the famous General Charles George Gordon, who did so much to extend the British power in China, and afterward in Egypt, was made governor of the Soudan, and established the capital here, constructing on the river bank, as his residence or "palace," a rough building, with windows looking out over the Nile, at the little island of Tuti opposite the city. Subsequent to Gordon's coming Mohammed Ahmed, a Mussulman dervish enthusiast, known afterward as the "Mad Mullah," proclaimed a holy war against the English intruders, and aroused all the Arab tribes of the region. He declared himself to be a "Mullah," meaning "a priest Heaven-sent," and finally, in 1881, announced that he was the "Mahdi," the long-expected Redeemer of Islam. He defeated and destroyed the Egyptian army sent against him in that year, and despite all Gordon's efforts, got full control of the Soudan, shutting Gordon up in Khartoum. There was a long siege, and the dervishes were wont to fire their guns, across the river from their outposts on Tuti Island, in hopes of killing Gordon, whom they could see through the lighted windows at night, in plain view. His friends remonstrated, but he would not change his habit, and was absolutely devoid of fear. The siege was long, and the

defence heroic, but ultimately the Arabs captured Khartoum, through treachery, and Gordon was slain January 27, 1885. It is related that when the end came, the Arabs entering his palace, he sternly demanded where there master was. They replied by plunging spears into his body, dragging him down the steps, and cutting off his head to send to their comrades. Hundreds rushed forward to dip their swords and spears in his blood, and his body was cut in pieces. Before this, the Mahdi had died of smallpox, and the English, hearing of this down in Egypt, had sent forward a relief expedition under Lord Kitchener, but the catastrophe came before the relief arrived. In their attack the Arabs burnt the town and the palace, leaving the place chiefly a pile of rubbish and dust heaps, though the stately palms, that were in the spacious palace garden, were spared. The homeless people were all removed by Abdallah, the Mahdi's successor, to the native town at Omdurman, his capital.

In 1898 Abdallah was defeated, in September Khartoum was again occupied by the British and Egyptian troops, and Lord Kitchener built his military railroad up the Nile from Wady Halfa, as a necessary adjunct in holding possession of the country. Khartoum is largely devoted to Gordon's memory. Behind the governor's palace is his bronze statue, the hero sitting upon a camel, which stands on a high stone pedestal. In his right hand

he holds a stick, and he looks boldly and fearlessly southward, out over the desert. It was his habit, though his life was full of danger, to carry a stick rather than a weapon. With Gordon's statue as its central point, the modern city has been laid out on the plan of the British Union Jack. The Gordon Memorial College is one of the finest buildings, constructed of dark red brick in Moorish style, there having been $700,000 contributed for this structure, by popular subscriptions in the British empire, and the Wellcome Laboratory was added by a munificent American, Henry S. Wellcome, of Philadelphia. It educates the native Africans, and particularly the sons of sheiks, who wish to become teachers and officials. In the museum are various relics of the Siege of Khartoum, among them the pulpit and arms of the Mahdi.

The native town of Omdurman stretches for several miles on the shore of the White Nile, in groups of one-story mud houses, having a mass of boats, engaged in the river traffic, moored along the bank opposite, where the Blue Nile comes in. It was here that Lord Kitchener inflicted the terrible defeat and punishment, in the Battle of Omdurman, overthrew the khalifa, and restored Anglo-Egyptian possession, and peace to the Soudan. The town is a vast aggregation of low structures and walls, all built of sun-dried mud, and the claim is made that in the great days of the khalifa's rule this native

city had a half million people, though now the population is much less. In order to secure control Kitchener cut broad avenues through it, in various directions. About fifty different tribes have their habitations here, their complexions varying in all hues, from coal black to a rich cream color, and they represent the numerous races of the Soudan and Congo region. Most of them have terrible scars and gashes on their faces, which might be regarded as the effects of brutal treatment, but in fact these are self-inflicted, each tribe having its special cuts as a mark of recognition. This native town is the business centre of the Soudan, with all kinds of bazaars, shops and trading places, and is the chief mart for ivory, gum arabic and ostrich feathers. Among the interesting shops are those dealing in money — that is, in the medium of exchange, used by the interior tribes, whither the caravans go. They have no coinage, and their currency is largely of brass wires and beads, each locality having its peculiar style and color, in both. They also use pieces of cloth for money, and sticks of salt. There are large amber beads, the size of a walnut, each valued at three dollars. These money shops conduct a thriving business, and are a necessity for the caravan trade. The chief export of the Soudan is gum, of which it sent out to the world over twenty millions of pounds in 1907. From Khartoum the railway is constructed 170 miles southward, up the

Blue Nile, beyond Wad Medineh, and thence crosses over the desert southwestward to Kosti on the White Nile, whence it will be built to El Obeid in Kordofan. From Kosti a railway is projected to Gondokoro.

There is navigation up the White Nile by small steamers, from Khartoum and Omdurman, via Kosti, for more than eleven hundred miles to the border of the Belgian Congo, at Gondokoro, which is only about five degrees north of the equator. There also are projects for railroads southward of this, around the river rapids and cataracts, toward the equatorial lake region of the Nile headwaters, and the route will be pushed until it meets the "Cape to Cairo Railway," which is progressing in construction northward, and is already built over twenty-two hundred miles from the Cape of Good Hope, and has reached beyond the falls of the Zambesi, and into the Belgian Congo. Theodore Roosevelt, in March, 1910, returning from his African hunting expedition, came down the Nile from Gondokoro.

The progress of commercial enterprise and colonization is rapidly opening the heart of the Dark Continent. Everywhere, however, as the modern explorer makes his apparently new discoveries in the Nile Valley, he uncovers more of the buildings and relics left by the remote Egyptian civilization, hidden for centuries, but now again brought to light, in temple or tomb. These are the grim memorials of the pharaohs, exhibited in strange architecture,

colossal form, and bombastic inscription, these old kings all awaiting the call to a new life, though not having anticipated the startling kind of resurrection their memories are having. Helen Thayer Hutcheson thus tells of the dead pharaoh in her soliloquy of *A King in Egypt:*

I think I lie by the lingering Nile,
I think I am one that has lain long while,
My lips sealed up in a solemn smile,
In the lazy land of the loitering Nile.

I think I lie in the pyramid,
And the darkness weighs on the closed eyelid,
And the air is heavy where I am hid,
With the stone on stone of the pyramid.

Lying muffled in fold on fold,
With the gum, and the gold, and the spice enrolled,
And the grain of a year that is old, old, old,
Wound around in the fine-spun fold.

The sunshine of Egypt is on my tomb;
I feel it warming the still, thick gloom,
Warming and waking an old perfume,
Through the carven honors upon my tomb.

The old sunshine of Egypt is on the stone;
And the sands lie red that the wind hath sown,
And the lean, lithe lizard at play alone
Slides like a shadow across the stone.

And I lie with the pyramid over my head,
I am lying dead, lying long, long dead,
With my days all done, and my words all said,
And the deeds of my days written over my head.

Here we close this pleasant journey, which has developed so much that is interesting, throughout the attractive Mediterranean Sea and its historic border lands. Leaving the remote and oldest countries, our faces at length are turned homeward. The steamer sails away from the Egyptian coast, at Alexandria, leaving the low-lying and unpicturesque shore of the Nile delta, her prow pointing westward. As we came eastward there were gradually disclosed the relics of the older civilizations and the present condition and peculiarities of the descendants of the most ancient races of the earth. Now we are going to the younger western land, and the good ship is ready for the voyage beyond the Pillars of Hercules, homeward across the Atlantic. Thus Southey admires her:

She comes majestic with her swelling sails,
  The gallant ship: along her watery way,
Homeward she drives before the favoring gales;
  Now flirting at their length, the streamers play,
And now they ripple with the ruffling breeze.

THE END

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